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**"UNITY" SUNDAY SCHOOL LESSONS.**

**SERIES IV.**

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**A "CHOSEN NATION,"**

OR

**THE GROWTH OF THE HEBREW RELIGION.**

**By W. C. GANNETT.**

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## PREFATORY NOTE.

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These Lessons are an attempt to outline the Growth of the Hebrew Religion from the day when it was the worship of a Sun-God with human sacrifices to the day of the Sermon on the Mount. It is a tiny Old Testament primer designed for Sunday-school class-use; but only for scholars over twelve years old, and only for those whose teachers are *willing to work* in preparing their lessons. It can not be used to advantage by any others, since it offers material for lessons, not lessons ready-made.

The story falls into three parts: I. "El, the Sun-God, Becoming Jehovah." (2000-1000 B. C.) II. "The Prophets and their Struggle for Jehovah." (1000-500 B. C.) III. "The Priests and Scribes Establishing the Jewish Church." (500 B. C.-A. D. 70.) And each "part" is divided into sections. Notes and references to help in the class-talks are correspondingly arranged, with review-questions at the end of all. But little attempt has been made to break the sections into precise lesson-lengths. Teachers travel at different rates of thoroughness. There is material here for either three or six months of Sunday School work.

The historical point of view is that of Kuenen in his "Religion of Israel" and of Oort in his "Bible for Learners,"—critics bold yet cautious. As the latter book is easily obtained, and is by itself a nearly all-sufficient helper to make the Old Testament intelligible and interesting, my notes are purposely filled with references to it,—its name being contracted to the initials *B. f. L.*

There is double good in impressing such an outline as this upon the minds of children: (1) It teaches them, once for all, that *religions grow, while Religion is never outgrown*: for they can hardly help inferring that, in this respect of growth, the Hebrew religion is but a type of all religions and of the doctrines and ceremonies for which the differing churches around them stand. That inference, even when but half-consciously made, is the best preventive of religious bigotry and prejudice in after-years,—the bigotry whether of the "radical" or the "conservative." The motto "Freedom, Fellowship and Character in Religion" is simply the outcome of the perception that "religions grow." (2) *It opens the Bible to them in a way that saves them that great book* by giving them a key to a thousand riddles in it that will puzzle them. Instead of a cabinet of revelations petrified, some beautiful, some grotesque, some hideous, but all called "holy," they learn to see in it an ancient literature and the history of a nation's soul; and that struggle between common-sense and reverence which ends so often in indifference or a scoff, when it does not end in blind acceptance, never will exist for them. Even so slight an outline as this, if well learnt, will locate and light up the Bible-books surprisingly.

May I add a few suggestions to the Sunday School teacher who may use this little sketch?

*Preparation.*—If possible, claim a "teachers' meeting" for the lessons from your minister. If that be not possible, get the "Bible for Learners," and

study each lesson by yourself. Let us have the grace to feel ashamed, if we go before our scholars without due preparation. And "preparation" means not only gathering material but settling how to use it in the class. Have the lesson-limit fixed, the general track laid out, the leading topics selected, the illustrations ready for given points, even plot your questions: and think individually of your scholars as you plan all this.

*In the Class.*—Be all alive. Our week's chance lies in this half-hour. This half-hour is what, as a Sunday School teacher, we are *for*. Pour yourself into it! Expect to be tired after it! Say to yourself, "I am responsible for a 'good time' in both senses of the words." The children will catch your spirit. If your eyes shine, theirs will,—and will be reward enough. Secure order and attention by deserving it. You can not be too simple, too homely in your words, too witty, too brisk,—if quietly brisk. Let the thirty minutes be interrupted by no book-deliveries, no visits, no distractions of any kind, and wasted on no chatty side-topics. One good way to use these lessons will be to—

(1) Have the scholars read aloud one or two of the illustrative Bible-passages referred to at the end of each section. (Two Bibles are enough for a class.) Then have them read, or you read to them, as much of the text here as you have chosen for the lesson of the day, explaining short allusions as you go,—the points on which you mean to spend but little time. But *tell them before the readings* that in a moment you are going to question them.

(2) Then question on the whole,—Bible-story and lesson-text. Not too minutely. Leap from one scholar to another by name. If they answer poorly, go over the questioning again. Thus fix the central facts well in mind. Make this part very brisk.

(3) Then for the chief thing,—the *talk*, which is to make the half-hour tell on mind and life. Centre it, not all, but mostly, on some one or two topics, choosing those with practical outlooks on the present day and their own conduct. Beware of by-paths, unless very profitable; let the talk go freely, yet hold it in your own lead, and keep moving towards the goal. Thus give the class each Sunday a feeling of having done a definite thing, learnt a few definite facts, caught a few definite ideas. *Count it a failure unless you get them to talk,—and to the points, too.* Do not lecture; draw out from them rather than put into them. The teacher's art is the art of asking questions. So, again, think beforehand how, and in what order, you will put them. A little pamphlet called "The Art of Questioning," (price 15 cts., at the address given below,) may be of use.

But move slowly in the talk, "pressingly yet pausingly." The point is to get *into* the lesson, not through it,—to have the talk, not to go over so many pages of this manual. Better a six months' than a three months' passage through it.

(4) Save time to sum all up at the lesson's end with a few clinching general questions, using, perhaps, those offered in the Notes. If different sides have been taken in the talk, tell the children to carry the question home and



ask their parents about it. In every way encourage home-interest in your half-hour. If any Bible-stories, or easy points to look up, come in the next Sunday's lesson, perhaps give out three or four,—only one to a scholar,—to be briefly reported then in its due place.

(5) At the end of each "Part," or of the whole, venture on a *written examination*! And mark the papers as they are marked in the day-schools. It will dignify the Sunday School in the children's eyes to have *it* also mean a little education. Have the examination at the usual school-hour, announcing it the week before, and yourself providing paper, pencil, and the written questions, for each scholar. This supposes that each one has had a copy of this "primer." It may be a pleasant plan, and stimulating, to connect such examinations with some special "good time" in the week,—an evening in your home, some sight-seeing expedition, or the like.

Encourage class-spirit; but not by individual prizes. In lessons, in order, in reputation for general helpfulness to the school, make your class eager, as a class, to stand high. That will help you in your own half-hour.

(6) Let us not be satisfied with being the average Sunday School teacher. Take a higher standard. On the other hand let us *dare*, and try several times before we are discouraged! It is no easy thing we undertake, because it is no small thing,—to be a true teacher to five or six children on their Sunday-side. Even modest success in such work is repaying.

*Books of Reference.*—"The Bible for Learners" is the work of Dutch scholars, translated by Philip Wicksteed of London. It is at once scientific and popular; has good maps, many translations, and an admirable index which enables it to serve many of the purposes of a Bible "Dictionary," a Bible "Introduction," and a "Revised Translation." Two vols. on the Old Testament, \$4.00.

Stanley's "History of the Jewish Church,"—very helpful for class-work by its picturesque style and by opening the *spirit* of the Hebrew literature; it is more conservative in its views than the "Bible for Learners," but accepts largely the results of liberal Bible-critics. 3 vols., \$7.50. With these two works the teacher's needs are well supplied.

Kuenen's "Religion of Israel" is the book of books for more careful and detailed study of the subject; but it is "dry light." The three vols., imported, cost about \$9.00. Knappert's "Religion of Israel," (containing review-questions,) is a good abbreviation of Kuenen; price \$1.00.

A small chart called the "Growth of the Hebrew Religion," showing in tabular form the succession and dates of events, the four great eras of the literature, the probable dates of the several books, etc., will be found convenient for reference, if fastened in one's Bible or in this manual. Price, 5 cts.

Philip's "Scripture Atlas," 12 little maps for class-use, covering the whole Bible-time: price, 20 cts.

For other references, see the "Notes." The above books, etc., can be ordered from the West Unit. S. S. Soc'y, Room 57, 75 Madison St., Chicago.

## A "CHOSEN NATION,"

OR

## THE GROWTH OF THE HEBREW RELIGION

"God said unto Moses, Thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations."—(*Ex.* III. 15.)

"Hear, O Israel! Jehovah is our God, Jehovah alone; and thou shalt love Jehovah, thy God, with all thy heart and with all thy soul and with all thy might."—(*Deut.* VI. 4, 5.)

## A "CHOSEN NATION."

A "Chosen Nation,"—that is what the olive-skinned, tunic-dressed, farming and praying people of Judea and Galilee fancied itself; "chosen" by God, his darling among all nations. An odd idea, think you? Not odd three thousand years ago, when the nations usually had separate gods,<sup>1</sup> and each one liked to think its own the strongest and itself the favorite. But none believed this quite so mightily as Jesus' people. They believed that their god was the One God of all the heavens and earth; but that of old he broke the silence of his skies to make a special "**Covenant**," or contract, with their fathers to be *their* god. (See the texts above.) We cannot think that anything like that ever happened. Yet by believing that it did, the Jews have done a great and special work<sup>2</sup> on earth,—more than any other people they have given it Religion: through weal, still more through woe, the little nation clung so steadfastly to that belief that, in the course of time, all Europe, with much of Asia and Africa,<sup>3</sup> have come to worship their "One God." But the true story of their being "chosen" to this mission is the story of the long, slow growth<sup>4</sup> of the belief in them.

So our lesson about a "Chosen Nation" will turn out to be a sketch of the **Growth of the Hebrew Religion**,—that Old Testament religion, which flowered, at last, into a Jesus. To understand a flower we must know something of the plant before it flowers,—its root and stem and leaves. Just so, to understand a child: for a child is being born centuries before its birthday.

Read "The Covenant," Gen. xvii. 1-8; xxviii. 10-22; Deut. vii. 6-8. (Bible for Learners, vol. I. 120-123, 178-182; vol. II. 268.)

**"EL," the Sun-God, Becoming "JHVH."  
(2000-1000 B. C.)**

I. THE SHEPHERD TRIBES OF THE EUPHRATES. THE SHEIKH  
ABRAHAM, AND THE GOD "EL." (1800 B. C.?)

At first the people called their god, **EL**, "the Strong One." That was away back of Abraham's time, when the Hebrews were shepherds wandering on the highlands beyond the Euphrates.<sup>1</sup> *Beyond* that river,—thence their name "Hebrews," *i. e.* "men from the other side." **EL** was a Sun-God, god of the burning fire<sup>2</sup> and the black thunder-cloud: it is thought they worshipped him under the image of a Bull, and sacrificed their children to him,—the savage, blood-loving god! But they worshipped other gods<sup>3</sup> beside him, and other idols beside the Bull, and had sacred stones<sup>4</sup> and trees. The seventh day<sup>5</sup> was probably already a holy day. Have you ever read the strange story of **Abraham's** setting out at God's command to kill his boy Isaac as a burnt offering,<sup>6</sup> and then stopping short and taking a ram instead? That is very likely a dim legend<sup>7</sup> of the giving up of the savage custom of child-sacrifice,—the earliest reform, the first sign of "growth," that we can trace in the Hebrew religion. Another strange legend of these Patriarchal<sup>8</sup> times is that which tells how the people came to call themselves the "Children of Israel."

Read "Abraham's Sacrifice," Gen. xxii. (Bible for Learners, vol. I 143-149.)  
"Jacob's Wrestle," Gen. xxxii. 24-32. (B. f. L. vol. I. 192-200.)

2. THE ESCAPE FROM EGYPT. (ABOUT 1320 B. C.) THE REFORMER  
MOSES, AND THE GOD "JHVH."

Their next name for the god was **JHVH**<sup>9</sup>:—**Jehovah** (better spelt *Jahveh* or *Yahweh*,) we call it. It means "He who is," or "He who makes being,"—we hardly know which. But either meaning, "the Eternal" or "the Creator," shows a nobler thought of God dawning through the simple thought of "Might." This new name comes to light in Moses' time. Some five hundred years or more had passed since the shepherds crossed the great river in Asia. They had slowly wandered down through Canaan, (the Abraham, Isaac and Jacob-stories are legends of their coming), and now they were settled by the great river of Egypt;<sup>10</sup> and the Egyptians, at first their friends (the Joseph stories,) were at last beginning to make slaves of them. Then **Moses** rose as rescuer. Their "going out" under his lead from Egypt across the head of



the Red Sea is called the **Exodus**.<sup>11</sup> (1320 B. C.) Many legends grew up about it and its hero; and not only the new God-name, "Jehovah," but the belief that they were the "chosen people," seems to have begun with that wonderful escape.

Halting at Mt. Sinai, Moses<sup>12</sup> gave his people in Jehovah's name a little code of laws, engraved on two stone tablets,—some short form of the so-called **Ten Commandments**: "I, Jehovah, am thy god,—thou shalt have no other gods before me. Thou shalt make no image of a god. Keep the seventh day as a memorial of me. Honor thy father and mother. Do no perjury, no murder, no adultery, no theft, no slander, no coveting." The first three laws still underlie our worship, the others still underlie all family and social happiness: so we honor to this day the old Mt. Sinai laws. Moses gave to the people, too, an **Ark**, or chest, to keep the sacred stone slabs in: it seems to have taken the place of an image to them, for they treated it as if it were the very house in which the great Jehovah lived. The god was still a jealous, avenging, terrifying fire-god, not very unlike EL as yet; yet we can see that his new name and those new laws delivered in his name ("one god only," "no idol," "wrong no man by word or deed,—the god forbids it,") mark a *second* great step in reform.<sup>13</sup>

Read "Moses' Call," Ex. iii.; vi. 1-8. (Bible for Learners, vol. i. 254-262.)

"The Exodus," Ex. xiv. (B. f. L. vol. i. 280-287.)

"The Ten Commandments," Ex. xx. 1-17. (B. f. L. vol. i. 300-303; 312-325.)

### 3. NATION-MAKING AND A NATIONAL GOD. THE JUDGE SAMUEL. (ABOUT 1075 B. C.)

The shepherd-warriors with their new god came wandering back to **Canaan**<sup>14</sup> at last, and there they settled<sup>15</sup> down for good. But a bloody time they had in conquering<sup>16</sup> Canaan, if one-half the savage tales in Joshua and Judges are true. They were not yet a nation; only twelve tribes loosely allied, each with its own hero-chiefs or "Judges." All was chaos, foes without and feuds between themselves: "every one did what he pleased." There was no regular priesthood: each chief raised his own altars and anointed stones,—sometimes to other gods besides Jehovah. Worship was little more than soothsaying. Images were still set up. Even human sacrifices had not wholly ceased; and in war a whole cityful was sometimes doomed to the sword in honor of Jehovah.

Let us look in on the land about two hundred years after Moses' death:—The wars of conquest still are going on, and just now are even going against the invaders. But we hear some shouting, "Rally for Liberty! Rally for Union! In Jehovah's name slay every man and woman, slay every child and suckling, of your foes!" It is the war-cry of the most famous of the Judges, **Samuel**,<sup>17</sup>



almost a second Moses. He is rousing a Revival. Bands of young Jehovah-zealots are gathering around him, and the twelve tribes are closing up into a nation at his call. Look! they ask him for a **King** to lead them in the Holy War,<sup>18</sup> and we see him choose a tall young farmer, **Saul**. Saul soon falls in battle, and a brave shepherd, **David**, takes his place. And then we see David conquering the neighbor-nations right and left, and, of a sudden, a strong young Hebrew kingdom comes flashing into view! All this in Jehovah's name! "Who but Jehovah, the strong-armed god of battles, he who led our fathers out of Egypt and 'chose' us as his own,—who but he has given us the victories?" So reasoned the exultant people, believing more than ever in their god and in themselves. This was the outcome of the conquest,—the tribes of Israel became a **Nation**<sup>19</sup> and Jehovah was confirmed as the **National God**.

Read "Samuel Choosing a King," 1 Sam. ix.; x, 1, 17-24. (B. f. L. vol. i. 459-474.)

#### 4. KING DAVID AND KING SOLOMON. THE TEMPLE.

(ABOUT 1000 B. C.)

Whenever in after-days of woe the people pictured a good time coming, they looked back longingly and said, "The happy days of good King David shall return." He was exalted into a glorious ideal, a saint<sup>20</sup> and knight in one, a Hebrew "King Arthur." In truth, he was much more knight than saint; the saint was of a very unholy order and after a very fierce Jehovah's heart. It is doubtful if he wrote any of the war-psalms, even; scarcely doubtful that he wrote none of the others. But he "feared Jehovah" loyally, and it was he who made **Jerusalem the Holy City**,<sup>21</sup> by making it the capital of the new kingdom and seat of the sacred Ark.

In place of the Ark and its covering tent or "Tabernacle," **Solomon**, his son, built the god a splendid **Temple**; its inner walls were carven cedar overlaid with gold. To this cathedral the people used to bring their lambs and oxen for sacrifice, butchering them by the altar's side and burning the fat as an offering to their god: the meaty smell and smoke would reach and please him in the skies, was the old thought, and the habit lingered long after the old thought died. That was the way that people went to church and said their prayers in ancient time. And Solomon built much besides the Temple,—forts, palaces and ships. The land grew rich and civilized and famous. His tax-gatherers and captains were in all the cities. "He made silver to be in Jerusalem as stones." "Wise as King Solomon,—King Solomon<sup>22</sup> in all his glory!" the people said for centuries of *him*. It was the nation's Golden Age<sup>23</sup>: and all the while, along with his people, the national god grew mightier, grander, and more civilized.

Read "King David Bringing the Ark," 2 Sam. vi, 1-19. (B. f. L. vol. ii. 5-12.)

"King Solomon Building the Temple," 1 Kgs. vi, 11-38. (B. f. L. vol. ii. 84-88.)

## PART II.

## The Prophets, and their Struggle for Jehovah. (1000-500 B. C.)

### I. JEHOVAH OR THE IDOLS,—WHICH, IN “ISRAEL?”

But Solomon built shrines for several other gods besides Jehovah. Who were these other gods? The **Country Gods**, whom the Canaanites and their neighbors worshipped. The Hebrews were still far from obeying Moses' first commandment,—Jehovah had become the national god, indeed, but by no means yet the *only* God. It was not strange,—an old religion always dies hard<sup>1</sup>: and the less strange, because the Canaanites and all these neighbor-nations were cousins of the Hebrews, and their gods, if one may say so, were therefore cousins of Jehovah,—that is, all, like him, were special national forms of the Sun-God. One was called *Chemosh*; and one *Molech*,—to him little children were sacrificed as burnt offerings: these, like Jehovah, represented the fierce and flaming side of the Sun-Power. Another was called *Baal*; he represented the more genial and creative side of the Sun-Power. And there were goddesses to match,—*Ashtoreth*, the severe and horned virgin of the Moon, and *Ashera*, a sort of shameful Venus. The altars and images and sacred groves of these old country-gods had stood for centuries upon the hill-tops; and when the Hebrew conquerors began to worship Jehovah in the same “high places,” and often with the same symbols, probably few saw much difference between him and the others. Thus it came to pass that Solomon built the Temple for the national Jehovah, but shrines for several of these native gods<sup>2</sup> as well.

And worse soon happened. Hardly had Solomon died when the young **Kingdom Split<sup>3</sup> in Two** (about 978 B. C.),—“Israel” in the north, and “Judah” in the south: and “Israel” fell away at once to idols, state-idols! They were idols of Jehovah, it is true,—gilded Jehovah-Bulls;<sup>4</sup> bulls such as the Hebrews may have worshipped in the old days before Moses. But soon the Tyrian Baal became the court-god and began to steal away the sacrifices from even these Jehovah-Bulls.—Before three centuries were over, idol-worshipping “Israel” had disappeared! The Assyrians from Nineveh had swept down and carried off her people (719 B. C.)—whither, no one knows. Having no god of their own to separate and mark them as a people, they vanished so completely that they are known in history as the “Lost<sup>5</sup> Tribes.”

Read “An Oriental Conquest,” and

“Gods of the Land,” 2 Kgs. xvii. 6-34. (B. f. L. vol. ii. 241-248, 450-453.)



## 2. JEHOVAH OR THE IDOLS,—WHICH, IN “JUDAH?”

In “Judah,” not long after the split, **A Great Religious Struggle Began** between two parties; on one side, those who hankered for the idols and the country-gods and the shameful rites; on the other side, the strict Jehovah-men. These last longed to root out the grosser worships. In their minds Jehovah was ever growing a larger, nobler, purer, kinder god. Was Baal the Creative Force of Nature? Jehovah was that great Creator, too, they thought,—but no Baal! Was Molech the Devouring Flame? that their Jehovah had always been,—yet no Molech! Were those the gods of special nations? Then Jehovah shall be the god of every nation, very God of gods; all of them in majesty, none of them in character; the grossness and the fierceness left to them,—the kingdom and the power and the glory and the goodness, his! These champions of Jehovah who thus tried to carry forward the reforms of Abraham and Moses and Samuel and David, were the **Prophets**.

Four hundred years their struggle in “Judah” lasted. Three times (about 878, 725, and 621<sup>b</sup> B. C.) they stirred up **Fierce Reformations**,<sup>6</sup> in which the land was purged of idols, the “high places” were torn down, the altars burned, the images stamped small. And three times the people sank back<sup>7</sup> into the idolatry. “Thus Jehovah smites the faithless!” said “Judah,” looking on at “Israel’s” fate and trembling for her own, when the Assyrians were in the land. But none the less the Baal-incense smoked again from house-top altars, Molech had again his child-oven in the valley near Jerusalem, and cakes were baked to the Queen of Heaven in the city streets.

At last, the fate of “Israel” fell in turn on “Judah,”—this time at the hand of the Chaldees. Again and yet again they came, and finally they burnt Jehovah’s Temple and carried off the best people of the land captive to Babylon. *Not* to vanish there, like “Israel!” Rather to become there, for the first time, Jehovah’s people. It was the **Captivity in Babylon**,<sup>8</sup> (586-538 B. C.) that thoroughly purged out the idol-worship. It took that great Captivity to do it. This was the doom so long foretold by the Prophets,—this was the Jehovah’s wrath upon his “chosen people” for their long disloyalty to him. So reasoned now the humbled people, remembering those Prophets; and there in Babylon, amid their image-serving masters, an utter scorn of images<sup>9</sup> and of all gods but their own Holy One, set in. The second captivity finished the work begun so long before by Moses in the first,—Jehovah’s “chosen people” now at last chose *him*!

Read “The Carpenter made Idols,” Is. xliv. 10-20.

<sup>6</sup> An Old-Time Reformation,” 2 Kgs. xxiii. 1-27. (B. f. L. vol. ii, 326-337.)

## 3. WHO WERE THE PROPHETS ?

They were the noblest men of the Old Testament. Know them and you know to what order of men Jesus belonged. Not that they were all alike, however. At first they were scarcely more than seers<sup>10</sup> or soothsayers. Under Samuel's influence they became an order<sup>10</sup> of religious patriots, zealous for the national Jehovah. Had we lived in "Israel" about 900 B. C., we should have heard of a shaggy man, clad in a sheepskin strapped around him with a leathern girdle, who was here! there! everywhere! a voice in the camp, the court, the street, crying "Down with the Baal-images! Death to the Baal-priests! Jehovah is the god of Israel. Jehovah, he is the god!" That wild voice, so like Samuel's, is **Elijah's**.<sup>11</sup> Wonderful stories were told in after time of him and **Elisha**<sup>11</sup> and their followers; more wonderful, if possible, than the legends told of even Abraham and Moses.

But drop down a century or two and we should find the Prophet more like an ardent "revivalist"<sup>12</sup> or "abolitionist" of to-day. He claims to be Jehovah's spokesman. In dreams, in gleams, in ecstasies, the god's spirit sweeps<sup>13</sup> through him, and the words hurled from his lips he calls the "Word of Jehovah." Standing at the city gates he thunders out denunciations in picture-talk and vivid parables, sometimes *acting*<sup>14</sup> out his parable, to make it startle more. His harangues have all but one text—**Righteousness**; have all but one doctrine—that Jehovah demands righteousness from his "chosen people," dooming every one who seeks strange gods or bows himself to idols or oppresses his brethren, and crowning with unnumbered blessings the faithful and the just. The nation's weal and woe, thus interpreted, became a gauge<sup>15</sup> of her loyalty to Jehovah; while he more and more became her Moral Governor and Chastening Providence. Louder and louder grew the Prophets' warnings as the Assyrian threatened the land: then came a lull of safety, so of silence: then the danger from Chaldaea began, and with it rose again the lashing abolitionists.

In picturing his dooms and blessings the Prophet is not foretelling things far off, but some fate that he thinks close at hand. As to its details he sometimes makes a hit, but oftener makes a miss: it was no more safe to prophesy events in old times than it is in new. In a word, he is not first predictor and then preacher, but first a preacher, then, and in consequence, predictor<sup>16</sup>,—exactly as, in 1858 and '59, preachers like Theodore Parker were *our* "prophets" and predicted our great war.

Read "The Challenge of the Gods," 1 Kgs. xviii. 17-40. (B. f. L. vol. ii. 138-149.)

"The Potter's Bottle," Jer. xix. (B. f. L. vol. ii. 365-367.)

"The Valley of Dry Bones," Ezek. xxxvii. 1-14. (B. f. L. vol. ii. 412-413.)



## 4. THE CREED OF THE PROPHETS.

The **Oldest Books** preserved in the Old Testament are books of poetic discourses written by some of the eighth century Prophets. You can help yourself remember which they are by the catch-word **AHZIM**, made up of their initials,—**A**mos, **H**osea, **Z**echariah (but only ix.-xi.,) **I**saiah (but only some twenty-seven chapters in the first half of the book,) and **M**icah.<sup>17</sup> About the same time the national history began to be compiled out of older materials<sup>18</sup> already on record or floating on the people's lips,—the old legends, traditions, annals, laws and songs. The legend-making age was coming to an end, and a literary age beginning; and it was our Prophets, again, who were the historians. They were the earliest literary class as well as the earliest preachers.

The **Prophets' Creed**, as gathered from these writings, shows how the religion had "grown"<sup>19</sup> since King David's time in spite of all the popular idolatry. It might be summed up thus:—

(1) We believe in One Only God, the Living<sup>20</sup> God, Lord of Nature and of Nations, Jehovah of the hosts of heaven, the Creator, the Eternal. (Their belief is almost pure monotheism. They play on the old god-name: Jehovah is "El," the *Might*,—those other so-called gods are "Elilim," the *mites!*)

(2) We believe that Jehovah is a righteous<sup>21</sup> God, exacting righteousness by the fiery terrors of his anger.

(3) We believe that the great Jehovah is the "Holy One of *Israel*," that she is his "holy and peculiar people," his "flock," his "sons," his loved but faithless "bride"; that for the faithlessness her desolation is assured, but that the desolation is no surer than her final glorious restoration under a prince of great King David's line.

(4) We believe that the offerings he wants from us are not bulls and sheep and yearling calves upon his altars, but mercy, justice, hands clean from evil, hearts humble towards himself. Strong drink, luxury, the judge's bribe, the merchant's cheat, the money-hunter's grip upon the widow and the poor,—the Prophets cry against these things like any modern preacher; while the stranger, the fatherless, the slave, even the dumb animal, they tenderly remember.—How near all this seems to the Sermon on the Mount! The love of God and love of man already beginning to be taught as one!

Read "Israel Desolated and Restored," Amos iv. 13; v. 8, 9; ix. (Compare Matt. xxiv.)

"The True Sacrifice," Is. i. 10-17; Mic. vi. 6-8. (Compare Matt. xii. 1-13.)

"Woe unto them!" Is. v. 8-30. (Compare Matt. xxiii.)

## 5. OLD TESTAMENT HEIGHTS.

But the **Noblest Books** of the Old Testament—save Job,<sup>22</sup> perhaps, and certain Psalms,—were written shortly before, or during,

the years of sorrow in Babylon (586-538 B. C.)—the books called **Deuteronomy**,<sup>23</sup> **Jeremiah**, **Ezekiel**, and **Isaiah** (its latter half.) The first was probably the work of a prophet-priest about 620 B. C., but ascribed to Moses to promote Josiah's Reformation. Of the other three, the first was written by the Prophet of the gathering gloom of the Captivity, the second by the Prophet of its mid-night, the third by the Prophet of the radiant dawn of hope in which it closed.<sup>24</sup>

If we would stand upon the very **Summits**<sup>25</sup> of the **Old Testament**, we must read the glowing poems of this second Isaiah. Who he was, we know not, but he is the Jesus of the Older Testament. He sees two Israels,<sup>26</sup> one faithless and one faithful, the latter bearing the bruise of the other's sins. He foresees a glorious new Jerusalem, a kingdom of joy and peace because a kingdom of righteousness. He even foresees little, captive, down-trodden Israel becoming a Light to the other nations of the world and gathering them all to the feet of her own righteous and gracious God. And he calls that God, "the Lofty One who inhabiteth Eternity, whose name is Holy,—who dwelleth also with him who is of a contrite and humble spirit;" he is Israel's "Savior," her "Redeemer," her "Father:" "A mother may forget her child, yet will not I forget thee," saith Jehovah.

Bright foregleams these, again, of Jesus' gospel of repentance and the kingdom of heaven at hand: and of his thought about "our Father," and the death upon the cross.

Read "The Servant of Jehovah," Is. lii. 13-14. (B. f. L. vol. ii. 417-425.)

"The New Jerusalem," Is. lx-lxi. (B. f. L. vol. ii. 437 8.)

"The Everlasting God," Is. xl. 9-31. (B. f. L. vol. ii. 429-431.)

"Our Father," Is. lxiii. 7-16.

## PART III.

### The Priests and the Scribes Establishing the Jewish Church. (500 B. C.—A. D. 70.)

#### I. A NEW ERA: A NEW IDOL.

A new era begins with the **Return from Babylon** (538 B. C.) The people went there half-idolaters: fifty years later Cyrus, the Persian, captured Babylon, and by his leave a little band of Puritans,<sup>1</sup> all joy and zeal for their Jehovah, at once hastened back across the desert to rebuild his Temple and his Holy City. A little band, for, after all, most of the exiles preferred to stay in their new homes. But a band of Puritans: no more struggle now against the rival gods and the idols made of wood and stone,—all that is past. No more need of Prophets, therefore: that "unknown" Isaiah, the



greatest of them all, is almost the last.<sup>2</sup> In their place, the **Priest** and the **Scribe** come to the front. But they come bringing in their own hands a **new kind of Idol**, which the people forthwith begin to worship! It is a Book,—a **Book of Laws**, the image, as it were, of Jehovah's *Word*.<sup>3</sup> Twenty-four hundred years have passed since that Return from Babylon. First, Persia ruled the land; then Greek-Egypt; then Greek-Syria; a little later, Rome: but those old kingdoms perished long ago, with many a persecuting Christian kingdom since, while the crushed, scattered, hunted<sup>4</sup> little people still lives, and in a hundred lands to-day is the "separate and peculiar people," as of old. That Book-Worship is the secret<sup>5</sup> of the marvellous survival. It "established" <sup>6</sup>"Judaism" as a "Church."—and Churches outlive States. It *hardened* the Jew to outlast the destruction of his Temple and the centuries of hate. But the secret of his preservation was the secret also of his doom: the hardening arrested his growth, and by and by made Jesus and his new reformation necessary.—So our story of the Growth of the Hebrew Religion now becomes a story of this Book, its origin and worship.

Read "By the Rivers of Babylon," Ps. cxxxvii.; cxxvi.; Is. lii. 7-10.; lxx. 17-25.

"The Return from Captivity," Ezra i.; iii. 7-13. (B. f. L. vol. ii. 435-456.)

## 2. THE SCRIBE EZRA AND HIS "LAW." THE SOLEMN LEAGUE AND COVENANT. (444 B. C.)

Nearly a hundred years had worn by since the first Return,—dreary years, the joy and hope fast fading out, while intermarriages with the heathen neighbors were getting dangerously fashionable.—when, one day in the fall of 444 B. C., all the people in Jerusalem were gathered near the water-gate. A new Governor, Nehemiah, a stirring patriot, was among them. Catching his spirit they had just rebuilt the city walls, and that deed in itself had put a new look on every face. On a wooden pulpit in the middle of the crowd stood one who had lately led a second party of returning Puritans from Babylon, **Ezra, the Scribe**. A large roll<sup>8</sup> was in his hand,—“the Book of the Law of Moses which Jehovah commanded unto Israel,” he called it. As he read aloud from it, the listening people cried Amen! Amen! and broke out into weeping. Through a seven days’ festival the reading went on. Then in sack-clothes and with prayer and fasting, all, down to the little children, entered into a **Solemn League and Covenant**<sup>9</sup> to “walk in God’s Law which was given by Moses, and do all the statutes of Jehovah.”

What special “Law” and “statutes” did they mean? Chiefly laws about the Temple-sacrifices, the Temple-revenues, the Temple-priests, the Sabbath-day, and non-marriage with foreigners. *Priestly* laws every one: probably we read them in Leviticus. During the stay in Babylon a bookish, legal, ritual-loving spirit<sup>10</sup> had ap-

parently grown up, and now the old customs of worship, much revised and added to, seem to have been brought forward by Ezra and proposed as the **National Constitution and Statute Book**. Woven in with these were many other laws, some old, some new, about food, dress, marriage, sickness, death, property, crime; but each one had the priestly stamp.<sup>11</sup> each one was meant to make and mark the Jew a *Churchman*. The old traditions, too, of the Mosaic time were woven in, and the still older legends of the Patriarchs. And the whole collection,—the compressed work, you see, of many hands in many generations,—became known as the “**Five Books of Moses**.” (Gen., Ex., Lev., Num., Deut.,—together called the *Pentateuch*,<sup>12</sup> i. e. “Five Works.”) To lend the new Constitution authority it was referred back bodily to the old hero of the Exodus and Mt. Sinai; and back of him, to the great Jehovah himself! It was “the Law which Jehovah spake to Moses.” And that solemn League and Covenant was the people’s formal adoption, as it were, of this new, God-given Constitution.<sup>13</sup> Ezra,<sup>14</sup> not Moses, was the Churchman who framed it.

And out of all the nations of the earth this law was spoken to *them* by that Jehovah! It must have been a burden to keep its thousand precepts about sacrificing, eating, washing, and the like; yet they came to love and rejoice in that burden. Why? Because its possession showed that, little, conquered, down-trodden as they were, they were his “Chosen People” still. They had lost all power to be an independent *State*, but in virtue of their Law they were, at least, **Jehovah’s Church**; and should they cling to him, in the dim future he would, perhaps, reward their loyalty by restoring the old glory<sup>15</sup> of the kingdom! Nay, *surely* he would do this,—and it would be power and glory such as great David never saw! They had a memory,—they had a hope, a dream; what had they to connect the two but just their Law? Therefore, that Law became the nation’s life.

Read “The Solemn League and Covenant,” Neh. viii.; ix. 1-3; x. 28-39. (B. f. L. ii. 472-531.)

### 3. THE PRIESTS, THEIR TEMPLE, AND THEIR PSALM-BOOK.

The returning exiles soon had their new Temple built. At least one man in eight of those who came back was a Priest, and under the new drift of things the **Priests** became the first power in the State. They formed a caste<sup>16</sup> supported by the altar-offerings: the rule was that one-tenth of all the corn and wine and olive-oil and cattle that the land produced should be given them. The **High Priest** was the local governor under the Persian or Greek viceroy; the common priests were divided into courses, each having his appointed duty; and trained bands of Levites,<sup>17</sup> singers and porters helped them in the humbler offices.



The **Temple** was the **One Cathedral** of the land, the only place where sacrifices could be offered to Jehovah. No more "high places" now upon the country hill-tops. So the people from far and near got the habit of streaming up to it three times a year, in long processions, to solemn Festivals. Every morning and every evening the smoke of sacrifices curled up from the altar-fires; and the Sabbath, the New Moon, the three Festivals, the great "Day of Atonement," besides many special "purifications," had each its offering defined. "Burnt," "thank," "sin," "trespass"-offerings.<sup>18</sup> they were called, according to their kind. The sheep and oxen were still butchered by the altar-side; but in spite of these bloody sacrifices the Temple-services grew solemn, stately, songful. The music both of orchestra and choir had great pains taken with it.

What songs did they play and sing? The Psalms,—some of them already old, others new. Like the Book of Law, the **Book of Psalms**<sup>19</sup> was slowly gathered; it was another "five-fold work,"—five separate collections being joined in one to make it. And David probably had no more hand in it than Moses had in the Law: but just as all the laws were credited to the old Law-giver, so nearly everything about the Temple and its services down to its very songs, yes, down to the very candle-sticks and flesh-hooks, was gradually credited<sup>20</sup> to the "pious" old warrior-king and bard. The Psalms were really the hymn-book of the the *second* Temple, not of the first. Many of them show how dearly the people had learned to love their new worship and new Law; and in the best of them we stand again upon the heights<sup>21</sup> of the Old Testament. They sing the Prophets' thoughts of Jehovah and of Righteousness, but with a different feeling. The tone is tender now and yearning, as of one at prayer: no more the trumpet-sounding "Word of God," but a soul's cry unto God. Therefore the Christian world still loves and uses the old Temple hymn-book.<sup>22</sup>

Read "The Rebuilding of the Temple," Ezra iii. 6-13. (B. f. L. vol. ii. 445-456.)

"A Passover Festival," 2 Chron. xxxv. 7-15.

"The High Priest at a Temple-Service," Ecclesiasticus I, 1-21.

#### 4. THE SCRIBES AND THEIR WORK: HOW THE OLD TESTAMENT WAS MADE.

But by the Priest's side there now stood a figure even more important than himself—the **Scribe**. The Prophet had vanished into the Scribe. Ezra was a Scribe, and he seems to have founded in Jerusalem a school of men like himself,—men who, as the lawyers, judges, teachers, preachers and scholars of the land, drilled the new "Law" into the people's brain and heart and life; for the lawyer for his law-book, the judge for his statute-book, the teacher

for his text-book, the preacher for his Bible, the scholar for his library, valued above all else that "Five-fold Work of Moses." **Synagogues**,<sup>23</sup> or meeting-houses, sprang up in all the towns, where the people gathered every Sabbath for prayers and praise and reading of that book.

But the Scribes did more than merely teach the "Law": they collected, and, as we say nowadays, they edited and published the Old Testament. Did you ever wonder **How the Old Testament was made?** It is easy from what has been already said to see what it really is, viz: not a Book, but a little collection of books. And by glancing through them it is easy to see what this literature contains, viz: (1) the nation's *Laws*; (2) the nation's *History* (legends, traditions and annals); (3) *Biographies or Memoirs*; (4) *Poetry* (battle-songs, love-songs, hymns, dirges, even speculative and sceptical poems); (5) the national *Proverbs*; (6) what we may call the national *Sermons* of the Prophets; and (7) a few *Tales or Historical Novellettes*.<sup>24</sup>

If you ask **Who wrote these books?**, for almost all of them the answer is that **No one knows**. The Old Testament is very largely "anonymous;" quite largely "pseudonymous"<sup>25</sup> also, i. e. false names are given to the authors. Suppose that out of all the writings of the Pilgrim Fathers and George Washington and Jefferson and Bancroft and Dr. Channing and Longfellow, only a few of their best pamphlets had been saved; that these were thrown together; that other pieces, many of them also labelled "Washington," "Longfellow," etc., but really written by a score of unknown writers of different periods, were mixed in; and that, when the true story of their origin had grown very dim, all were then bound in one large volume with "Holy Writings" printed on the back, and we began to call it the "Word of God" and to quote it in little verses clipped out here and there,—how strange and wrong our idea of American literature would be! But in some such way as that the Old Testament came into being,—the Old Testament *which is the survivals of a thousand years of Hebrew literature*. Who wrote its pamphlets? We cannot tell: but if you will open your Bibles, a few words can be said that throw some light upon the matter. Four *strata*, the work of **Four Ages**,<sup>26</sup> can be traced in this literature.

(1) First came an *Early Age* (before 800 B. C.,) whose laws and histories and songs we know only by the fragments imbedded<sup>27</sup> in later writings.

(2) Next, an age of *Prophet-Writers* (about 800-500 B. C.) Nearly all the "Prophets," most of the Histories (from Joshua through Kings,) most of the Proverbs, too, and a few of the Psalms, were now written. Among the Prophets are the only Old Testament books whose authors we feel quite sure we know.

(3) Then came an age of *Priest-Writers* (about 500-200 B. C.,) when the remaining histories (Chronicles, etc.,) and the tales called Ruth, Jonah, Esther, the long poem called Job, and, above all, most of the Psalms, were written.

But in the "Five Works of Moses," both those earlier prophets and these later priests took part. Genesis, Exodus and Numbers are like a rope of two strands<sup>28</sup> twisted together.—here the older prophet-strand, (and this, as we have learnt, made up of many bits, from different centuries, tied together,) and there the later priest-strand, showing out. Leviticus belongs wholly to the later. Deuteronomy was written midway between the two works by some one who was half-prophet and half-priest.

(4) There was still a fourth age (200 B. C.—A. D. 70,) which produced the works now called the *Apocrypha*.<sup>29</sup> They are usually omitted in Protestant Bibles, but are sometimes printed small between the Testaments. The Roman Catholics do well to print them there, since they really bridge the gap that lies between the two. But having been written so late, and many of them by Greek-speaking Jews who lived in Egypt, they never grew so "holy" as the earlier books. They are the *suspected* candidates for Bible-honors. And, finally, some wild prophetic visions were written in this age, —*Apocalypses*, like our New Testament book of Revelations. They were much quoted for a while as sacred oracles, but at last (with two exceptions,—“Daniel” and “2 Esdras,”) they sank from notice and now are only read by scholars: the *rejected* candidates for Bible-honors.—So much for the “writing” of the Old Testament.

Now all this literature, save that of this latest age, the Scribes collected, edited<sup>30</sup> and published as **Holy Scriptures**. Not all at once, but in three series or volumes: (1) The “Law,” the so-called “Books of Moses,” as by far the holiest of all. (2) The Prophets with the prophet-written Histories. (3) The Psalms and Proverbs and other writings. In course of time the second series and, to some extent, the third shared the reverence felt for the first; they grew to be considered sacred, also. Now and then a new book or psalm was added to the third, and this list<sup>31</sup> or “canon” of holy, holier and holiest writings was not absolutely closed until about a century after Jesus’ birth.

We see, then, that there are two distinct processes<sup>32</sup> involved in Bible-making.—the writing, and the sanctifying: first, a long, slow growth of literature,—then, a gradual uplifting of the literature into reverence as “holy writings.” Of the books admitted to the sacred list the latest written was pretty certainly “Daniel” (165 B. C. :) and we may call the oldest words in the Bible, Moses’ “Ten Commandments:” *how long, then, did it take to write the Old Testament?* And, beginning with Scribe Ezra at the water-gate and



ending with the closing of the canon. *how long did it take to exalt the Old Testament from national literature into "Holy Scripture?"*<sup>33</sup>

That is the story of the Old Testament, sketched, as it were, on one's thumb-nail. But it is not quite complete without one more word. The Scribes were something more than even Bible-editors: their chief work, after all, was to *comment* on the "Law." The Five-fold Book was too sacred to be much added to or altered, but as the national Statute-Book it greatly needed explanation. To distinguish the explanations from the Book itself, they were not written, but *told*, down from Scribe to Scribe by word of mouth. None the less this oral commentary came to be considered "holy" also, a second "Word of Jehovah;" whispered by him, it was believed, to Moses, and whispered down the generations ever since! From age to age this second or "Oral Law"<sup>34</sup> grew bulkier, until, when it finally was written down (about A. D. 200,—and then again, when grown ten times larger still, about A. D. 500,) the original Five Books were as a very little thing by its side. It is known as the **Talmud**,<sup>35</sup> and, printed, it fills twelve folio volumes!—All this was the works of the Scribes.

Read "A Scribe," Ecclesiasticus xxxviii. 24—xxxix. 11; 2 Chron. xvii. 7-9.

"An Apocalyptic Revelation," 2 Esdras xiv. 1-8, 23-25, 37-48.

##### 5. THE RELIGION DEEPENING AS IT HARDENED. NEW GOD-NAMES AND "OTHER-WORLD" IDEAS. PERSIAN INFLUENCE.

Meanwhile, as all things grew so "holy,"<sup>36</sup>—the Land, the City, the Temple, the Sabbath, the literature, the very food,—in this age of Priests and Scribes, the **Name of God** grew holy above all; so very holy that, at last, the people actually feared to utter it. Only the High Priest, and he only on one day of the year, might pronounce the awful syllables! In reading their Scriptures, whenever they came to the great word "JHVH," (Hebrew words at that time were written without vowels,) they used to read a different word instead,—either the old name, *Elohim*, or a new name, *Adonai*,<sup>37</sup> which means "Lord;" until it came to pass by reason of the forgotten vowels that none knew for certain just what the God-name was that Moses taught them!

Strange to say, this happened at the very time that the love for Jehovah began to bring into use another new name, full of tenderness. Had not the old Prophets already called him "Father?" Was not Israel his loyal child more truly now than ever? Yes: and the Psalms, moreover, show the people no longer looking to him merely as the nation's God, but spiritualized into a personal Friend,—the "Lover of Souls." And this trustful feeling probably found its way into the common speech, until in Jesus' day no other name

seemed needful to a heart like his than "**Our Father!**"<sup>38</sup> Doubtless he had learnt the word at his mother's knee.

A God-name too awful to be uttered.—yet this new feeling, so affectionate! That hints the double change now going on in the religion: at one and the same time it was now hardening outwardly and deepening inwardly. On one hand a growth of rigid ritual,—the letter of the Law: on the other hand, a growth of childlike, personal relations with a Father of spirits. For a while the two processes so opposite could even help<sup>39</sup> each other; but a break was sure to come at last.

The deepening spiritual life showed itself in another way,—new beliefs about the soul began to creep into the religion. The Old Testament couples faith in the national God with a passionate faith in the national future; but almost to its close it is a Bible without concern for *individual* immortality. The simple belief was that underneath the earth a gloomy vault, called *Sheol*,<sup>40</sup> lay, into which the good and bad together sank at death, there to join a silent, shadowy population, thinking, feeling, doing nothing. Now and then a rare Angel moved through the early history, but Jehovah was creator of his own evil as well as good. The New Testament on the other hand is full of reference to "other-world" ideas. The difference seems strange till we look into the Apocrypha and the very latest parts of the Old Testament, where we discover these "**Other-World**" Beliefs<sup>41</sup> just springing into vigor. A natural growth: for as Israel's God became each Israelite's God, so with the nation's immortality,—it also became personal, the individual's immortality. But in part this change came on through foreign influence. The descendants of the exiles who remained behind in Babylonia after the Return had become a large and thriving colony,—even furnishing many a favorite<sup>42</sup> to the royal palace, if we may trust tradition. There among their Persian rulers the Jews were in close contact with a religion all a-glow with "other-world" ideas; and the bright **Persian Faiths**<sup>43</sup> proved catching. And as close connections were also kept up with the fatherland, doctrines about Angels, about Devils, about a Life-after-Death, about a Judgment and a Resurrection, began to creep across the desert and spread among the people in Judea, until—to glance onward again to Jesus' time—we find his story beginning with an "angel-song" and ending with a "resurrection and ascension," watch him going about to "cast out devils" from the sick, and hear him often speak of the "everlasting life" or the "everlasting"<sup>44</sup> fire beyond the grave.

Read "Satan," Job i. 6-12; ii. 1-10.

"The Angel of Prayer," Tobit ii. 1-8; xii.

"God created man to be immortal," Wisdom of Solomon, ii.-iii. 10. (Stanley's "Jewish Church," vol. iii. 304-8.)

## 6. GREEK INFLUENCE. THE HOLY WAR FOR FREEDOM AND JEHOVAH. (167-138 B. C.)

Two hundred years of Persian rule, and then a mightier than Cyrus came storming over Asia (about 330 B. C.); and for the next two hundred years the little land was a corner of the great Greek world that Alexander<sup>45</sup> left behind him. A corner of Greek-Egypt, first: then of Greek-Syria. Many Jews were carried off to Egypt to colonize the grand new capital, Alexandria. There by the Nile<sup>46</sup> they made themselves as much at home as their brethren of the earlier exile had done by the Euphrates. Jerusalem sat like a mother between her daughter in the east and her daughter in the west. And as the Persian faiths were caught by one, so Greek ideas were caught by the other. Soon the Alexandrians began translating<sup>47</sup> their Scriptures into Greek; and presently by finding allegories<sup>48</sup> in the stories and double senses in the words they discovered half the Greek philosophy<sup>48</sup> in Genesis. The Greeks had borrowed the ideas of Moses, it was claimed! One by one the Apocrypha appeared, and other books—new-written, but ascribed to ancient worthies, Greek and Hebrew: fictitious titles were the rule rather than the exception in this age. This gradual blending of the Greek and Hebrew thought in Alexandria did much to make the Mediterranean world a cradle-land for Christianity. "Either Plato philonizes or Philo platonizes," men said of Philo,<sup>49</sup> the most famous of the Jewish allegorists. He lived at the same time with Jesus, and, although they probably never heard of one another, without him we may almost say that Jesus would not have been the Christ of Christianity; for it was his doctrine of a Living and Creating "*Word*"<sup>49</sup> of God" that prepared Greek minds to exalt a Jewish Christ into the incarnate Life and Light of men.

Meanwhile the Jews of the fatherland knew little of, cared little for, these half-lost countrymen with their Greek-sided speculations. Yet even there at home among the Priests and Scribes and "Law," Greek towns were being built, Greek games were played, and Greek names being given to children.

And now we must drop down to the year 167 B. C., when Antiochus of Syria was the king. With the Persian ideas still spreading from the east and now Greek fashions,<sup>50</sup> if not ideas, spreading from the north and west, the king began to fancy that with a little force he could squeeze all the Judaism out of the "Chosen People." His royal word went forth, "No reading of the Law! No Sabbath-keeping! No more sacrifices for Jehovah!" He even set up idol-altars and compelled them to offer sacrifices at them; and to eat pork, their holy horror; and, abomination of desolations! on the great altar in Jehovah's Temple a sow was sacrificed to Jupiter! Little knew the king the temper of the people. If only he had *not*



tried to strangle Judæism, possibly his life might have ebbed away before the foreign influences. But the persecution banded all the zealots in the land together. Rather than give up Jehovah and Jehovah's Law the people turned at bay: for thirty years they fought and died under the lead of an aged priest and his five brave sons called the Maccabees,<sup>47</sup> or "Battle-march," fought and died until at last they won their independence from the Syrian kings. It was a second Holy War,—like Samuel's strike for Freedom and Jehovah a thousand years before. And the little book of "Daniel"<sup>48</sup> written by some pious patriot of the crisis to keep alive his people's trust in their Jehovah remains a relic of the hero-age.

Read "The Beauty of the Heaven with its glorious show," Ecclesiasticus xliii.

"Wisdom, the Worker of all things," Wisd. Sol. vii. 22-30.

"The Aged Martyr," 2 Macc. vi. 18-31.

## 7. RISE OF SECTS—PHARISEES, SADDUCEES, ESSENES: RITUALISTS, RATIONALISTS, ASCETICS.

Once more the nation then was free! Free with Priest-kings of its own,—the Maccæan princes. "Who but Jehovah could have done all this? O, are we not his Chosen People?" was the grateful and triumphant thought. "And is this not the beginning? Will Jehovah now restore the ancient glory, call another David to the throne, and at last seat his little people among the kingdoms of the earth?" That was the bright hope. Never before such pious Jews as now: such strict Sabbath-keeping; so much Oral Law; so much honor paid the Scribes. "For feasts and fasts, for tithes and sacrifices, for meats and drinks, for dress, furniture, dishes, for conversation, reading, teaching, meeting, parting, buying, selling, cooking, the washing of pots, cups, tables and person," for every smallest act<sup>49</sup> of life a "Thus saith Jehovah!" was discovered in the "Law."

Those who took especial pains to keep these rules and made parade of doing so were called the Pharisees, or "separated,"—the *Elect*, as we should say. They were the strict "church-members," whose name for the rest of the people was "the sinners," and whose heroes and ideals were the Scribes. These wore the large phylacteries and prayed long prayers in public places: and on the Sabbath, so, so anxious they said, would wear the bell, because a bell was "burden," and to carry burdens was a "work," and work was Sabbath-breaking! These doted on the traditions of the Oral Law,—the more of them the better: and they had much to say about the Angel and the Resurrection, and the Judgment after death. As believers in all this new light of the Science and of ritual the Pharisees<sup>50</sup> were in one sense the Progressives of the day,—their orthodoxy daily grew more orthodox.

But there was another party who called those other-world beliefs

“new-fangled,” and most of that Oral Law “mere nonsense,”—the Sadducees.<sup>56</sup> The genuine old Moses’ men, these claimed to be: his written Law was good enough for them! In the existing drift of things they were, of course, the Conservatives; and yet as their very conservatism made them less Jewish and more hospitable to foreign ways, they appeared as Liberals or Broad Churchmen. Men of the world and wealthy, these: the old “first families” of Jerusalem; the Court-circle, much too fashionable to be popular; “cultured and cold-blooded aristocrats.” That these unorthodox Sadducees were also identified with the Temple-circle and that the High Priest was usually their man, and not a Pharisee, shows how far the household ritual of the “Law” had gradually *out-ritualled* the Temple. Judaism, we can see, was getting ready to live without its Temple.

Still a third sect rose, called the **Essenes**.<sup>57</sup> These were the Quakers or the Shakers, the “Come-outers,” of the time. A queer folk, living in little communities in out-of-the-way places, sharing their property and meals and work: very honest, frugal, industrious and peaceful; great Sabbath-keepers and great Baptizers, with holy shudders for the slightest ceremonial uncleanness.—Jews of the Jews in this respect. They sent gifts, but no animal sacrifices, up to the Temple; were vegetarians and tee-totallers, and the strictest of them never married. The oath they took on entering the Society was to be truthful, just, obedient, to hate the bad and help the good, and injure no man even on compulsion: and after that they never took oath more. They claimed to know the secret of the angel-names, and by them to work spells and cast out devils.

If the Pharisees were the legal, and the Sadducees the priestly, the Essenes were the prophet-like, Jews: or,—again speaking roughly,—we might call them respectively the *Ritualists*,<sup>58</sup> the *Rationalists*, and the *Ascetics*, of their day. In the New Testament we seldom meet the Sadducees, and never the Essenes,—at least never by that name. But quite possibly John the Baptist had been an Essene, and Jesus would have been likely to know some of them well. They were the only party with which he had much in common, and even from their ascetic ways he differed widely.<sup>59</sup>

But the Pharisees were the **National Party**, with by far the greatest influence. They led the people both in politics and doctrine. The New Testament mentions them continually, coupling “Scribes and Pharisees” together. They were the men whom Jesus<sup>60</sup> called so boldly “Hypocrites! Blind Guides! Woe unto you!”—the men who dogged him with their half-earnest, half-cunning questions, and at last stirred up the people to demand his crucifixion. “Piety”<sup>61</sup> was an *art* with all of them; with the worse it was a *trade*. Yet there were **Noble Pharisees**:<sup>62</sup> and many, probably most, of the best men in the nation bore the name. As years went by, they

gradually split into two schools, one very strict, the other somewhat more liberal; and mighty were their wrangles over next-to-nothings. The most famous leader of the liberal school was a Scribe named **Hillel**,<sup>63</sup> who died an old man when Jesus was a little boy. He reduced the explanation of the "Law" to a kind of science having seven rules, and his wise and gentle sayings were much treasured. They tell this story of him: One day a man came to Shammai,—he was the head of the rival, stricter school,—saying "Rabbi, teach me the whole Law while I stand upon one foot." The angry master drove him off with blows. He went to Hillel with his question, and Hillel answered, "Do not to thy neighbor what thou wouldst not have thy neighbor<sup>64</sup> do to thee. This is the whole Law: all the rest is commentary." And yet this same Hillel held that "none of your common people can be pious." What wonder, when he taught that no pious Jew would eat an egg laid on the Sabbath day, if laid by a hen *kept* to lay eggs! That shows what even the worthiest and most liberal Pharisees were like when Jesus was a school-boy.

Read "Jesus Silencing the Pharisees and Sadducees," Matt. xxii. 15-46.

"Cups and Pots and Brazen Vessels," Mark vii. 1-13.

"Two Prayers," Luke xviii. 9-14.

## 8. KING HEROD AND THE ROMANS. (37-4 B. C.)

Before even Hillel was himself a school-boy the Sadducees and Pharisees were growing from parties into factions. It was Priest against Scribe, aristocrat against democrat, friends of alien ways against home-rulers. The Supreme Court, called the **Sanhedrin**,<sup>65</sup> was the scene of many a fierce wrangle. Sometimes the tussle deepened into politics, and more than once the sword decided it upon the battle-field.<sup>66</sup> Thus the factions grew to civil wars; and the civil wars ruined the reviving kingdom and brought back the servitude! Just a hundred years the freedom lasted; then the hope of the old glory again faded to a dream.

But by this time another great empire had risen and was overshadowing the world, and little Judea was sure in any case to have been absorbed at last. **Rome** was really the new mistress. With her help the Prime Minister, an able, bloody-handed foreigner, "an upstart Edomite," named **Herod**,<sup>67</sup> seized the throne. (37 B. C.) Able, for like a second Solomon he enriched the land with roads and aqueducts and theatres and noble cities, and gave Jerusalem a **New Temple** splendid with gold and marbles. Greek and Roman buildings rose on every hand and foreign fashions came back in a flood. Bloody-handed,—for among his many murdered victims were his own wife,—a noble Maccabean princess,—and his own children. From time to time some court-horror startled the people. They could easily believe afterwards of the old tyrant that he killed



all the babes at Bethlehem in order to catch a little Jesus in the number.

With the birth of that little child our story ends. After Herod's death the Romans tightened closer and closer their grasp upon the land. By the time that Jesus was a man, the people were writhing under it: and the more they writhed, the brighter, fiercer glowed again that old "**Messianic Dream**" that their Jehovah would come to rescue and exalt them and to humble their destroyers. But no Moses, no David, no Cyrus, and, though at last in their despair they sprang once more to arms, no Maccabee appeared. Had Jesus lived to old age, he would have seen the Holy City again a ruin, Jehovah's Temple burnt, the "**Chosen People**" scattered through the world of Rome.<sup>68</sup> (Jerusalem destroyed A. D. 70.)

Read "The Goodly Stones of the Temple and their Fall," Luke xxi. 5-24.

"Scenes in the Sanhedrin," Matt. xxvi. 57-68; Acts v. 21-42.

## 9. THE COMMON PEOPLE IN JESUS' DAY.

One question more, however. Jesus was born one of the "**common people**:"<sup>69</sup> what sort of folk were they—the **Common People** who were neither Pharisees nor Sadducees nor Essenes, whom even Hillel thought could not be "**pious**," and whom the godly Pharisees used to speak of as the "**sinners**?" Much like the common people everywhere; busied in farming, fishing, tending sheep, in weaving, tanning, carpentering, in buying and selling, in baking and sweeping and patching, in making love and bringing up their children, having sick days, having well days, laughing, joking, crying, quarrelling, now a wedding, now a funeral. But a notably religious folk. Even the "**sinners**" talked much about Jehovah and his "**Law**." Morning and evening they said their prayers; heard the Law and Prophets read each Sabbath in the synagogue, paid something as "**tithes**" to the priests, took now and then a pigeon or a sheep to the Temple as a sacrifice, and taught their children carefully the old stories of Jehovah's love for his "**Chosen People**,"—that love as of a Father for his best beloved child, that love so sure to save and glorify the nation yet! They bowed low when they met a Scribe in the market-place, and doubtless wished they could be as "**pious**" as the Pharisees. But how could *they* observe the thousand little ceremonies<sup>70</sup> that made a man a "**Pharisee**?"

Among them were many ready to "**hear gladly**"<sup>71</sup> one who "**taught**, not like the Scribes" forever quoting Rabbi *This* or Rabbi *That* for every word, but "**as one that had authority**," about the Father and the righteous life. And among these were some ready<sup>72</sup> for the Sermon on the Mount and the simple prayer, "**Our Father**," and for the gospel (the "**good news**") which the old Prophets used to preach, that, not the altar-sacrifices, nor the washing of cups and

pots and brazen vessels, but the love of God and love of man, a pure heart and hands of mercy, made the true Jew, and brought the "Kingdom of Heaven" near.

Read "Common People," Mark i. 16-34; vi. 1-6.

"But I say unto you," Matt. v. 17-48.

"The Two Commandments," Mark xii. 28-37.

#### 10. THE STORY SUMMED UP.

Our story of the "Growth of the Hebrew Religion" is ended. Think the story<sup>73</sup> over in its three parts: (1) The band of wandering shepherds crossing the Euphrates, *their god the Sun-Power, the fiery blood-loving "El,"* their slavery in Egypt; their deliverer rising in the name of an unseen, unimaged "Jehovah," a god fierce and fiery still, but issuing as his commands a little code of moral laws; their conquest of a fatherland as that god's "chosen people;" their slow consolidation to a "nation" there, the sudden glory of their kingdom, and *the full adoption of their battle-god, Jehovah, as the national, but not yet as their only, god.*—(2) Then the *long struggle* between the people still hankering for idols and licentious rites,—between them and earnest Prophets proclaiming Jehovah as the One Supreme and Righteous, God of Nature and of Nations, yet as Israel's Father above all nations, whose wrath burned fierce against her long idolatries, and whose own true worship consisted not in offering bullocks at his altar, but in justice, mercy, righteousness of life; the successive bursts of Reformation, and the lapses back again to idols,—the kingdom all the while refining but declining; at last the sad Captivity in Babylon; and *the sifted remnant of the nation turned thereby into zealots for Jehovah as the One Only and All-Righteous God.*—(3) And then the new deliverance, and the glad return of a little band of these Puritans to their fatherland; the introduction now of an elaborate Constitution, new-made by priests but still called "the Law of Moses given by Jehovah;" its adoption by a Solemn League and Covenant; the organization of the Temple-service, and of the priesthood as a hierarchy; the rise of Scribes in place of Prophets to stamp the "Law" deep into the nation's life; that life, politically, the steady depression of a subject people, leaving their "election" to consist alone in their religion, in their being Jehovah's *Church*, and concentrating all their energy and pride on it; *the rapid two-fold growth of the religion* under such conditions,—*a deepening spirituality*, a deepening sense of God as Father and of true worship as the service of the heart, on the one hand,—the expansion of the "Law" into *a hardening formalism* and into *a new idolatry*,—that of a Holy Book,—upon the other hand; the gradual enrichment of the faith by Persian "other-

world" ideas; the influence of Greek fashions; the persecution, the successful strike for freedom, and the new flame of Puritanic zeal thus waked; the rise of sects, and notably of Pharisees who made this piety an art and trade; then the hated Herod and the Roman's heavy heel, the writhing, and the yearning for a new Deliverer; and, meantime, here and there *among the common people the ripening of a natural piety towards Jehovah as the Father in Heaven*, the simple trust and goodness of many a Nathanael, Simeon and John, of many an Elizabeth and Mary. That nomad-horde, the "common people" who even in the Prophets' days still clung to Baal-rites and Molech-offerings, could at last produce, and not a few of them could welcome, one like Jesus.

From the worship of a fierce Sun-God with idols and human sacrifices up to a loyal loving trust in a Father in Heaven,<sup>74</sup> all-righteous and all-gracious,—that, then, is the good side of the growth. Its poorer side is that the "Chosen People" had learnt to worship this Father in a new idol-way, the way of an endless ritualism,—the spirit, truth and life in them quenched more and more by their dish-washing, Sabbath-keeping, Temple-going, Scripture-quoting formalities.

You know that the story has been told as a part of "Jesus' Childhood,"—in order to understand him better. To understand a flower. I said at the beginning, we have to know something of the plant before it flowers,—its root and stem and leaves; and the same way with a child, for a child, too, is being born centuries before its birthday. Well, now we know something of the root and stem and leaves of that religion of which Jesus was the flower. And do we not begin to understand two things,—

(1) How naturally the old Hebrew religion *could*<sup>75</sup> flower at last into a Jesus?

(2) How that religion, doomed by its Book-worship and its ceremonial, *must*<sup>76</sup> flower at last and begin again from the new seed, if it were to have any farther growth? Jesus scorned the dish-washing, broke the Sabbath, cleared the Temple, denied the Scripture outright, again and again cried "Woe!" against the godly Scribes and Pharisees,—and yet he said, and truly said, "I came not to destroy, but to *fulfil*."<sup>77</sup>

Read "The 'Law' our School-master to Bring us to Christ," Gal. ii. 11-16; iii. 23; iv. 11; v. 1.

"The Two Covenants," Heb. viii.

"The Kingdom of Heaven like a Seed," Mark iv. 26-32.



## NOTES FOR THE CLASS-TALKS.

*A "Chosen Nation."*

**1. Separate gods:** By questions draw out from the children the fact that the separateness is all in men's ideas and names of God; and lead them to apply the thought to the differing churches around them.—**2. Work:** Shall we say they had a "mission?" Of course, Judea gave us Religion only in the sense in which Greece gave us Arts, Philosophy, Science, and Rome gave Laws. Have all great nations missions? What is America's mission? Speak of such national gifts as successive lessons in the education of the human race. Have great men a mission? Have all men? Has Johnny there,—and Katy? How can you know your mission,—how fulfil it?—**3. Africa:** For Judaism was the mother of Christianity and Mohammedanism.—**4. Growth:** Is there anything that does *not* grow? Show them that tools grow, e. g., the steam-engine, the printing-press, the sewing-machine: that arts and sciences grow, e. g., painting and astronomy: and as to religions, our study will show that (1) their morals, (2) their beliefs, (3) their rituals, all grow. If possible, get this general idea of *growth* well planted by illustrations before going on. Signs of growth in the Hebrew religion,—that is what we are to be on the watch for.

## PART I.

**"EL," the Sun-God, Becoming "JHVH."***1. The Shepherd Tribes: Abraham and "EL."*

**1. Euphrates:** On the Bible atlas have them find Ur, Haran, the Euphrates, Hebron (Abraham's oak), Beersheba (Isaac's well), Bethel and Shechem (Jacob's dream and well.) The Hebrews were but one of a family of nations,—the "Semitic" family—who originated in that old Armenian homestead. One by one, bands wandered off from it and grew into the several great peoples of western Asia. The Assyrians, Babylonians, Phœnicians, Canaanites and Hebrews,—the modern Arabs, too,—were all cousin-nations; cousins in language and in religion. For instance, EL, or Ilu, was also used as god-name at Babylon (*Bab-EL* itself means "Gate of God") and by the Phœnicians; perhaps it still is heard in *Allah*. (See Mueller's "Science of Religion," pp. 73-83.) The Hebrews' cousins nearest of kin were the Edomites, the Moabites, the Ammonites. (Find all upon the map.) The desert Arabs of to-day still talk of God much as the Bible-stories talk, and the Bible-pictures of Abraham, Isaac and Jacob would still do pretty well for photographs of the Bedouin sheikhs and their tent-life. See Clodd's "Childhood of Religions," p. 236, and Stanley's "Jewish Church," i. 12.—**2. Fire:** Ps. xviii. 7-15 might answer for a picture of EL. See B. f. L. i. 123-125.—**3. Other gods:** *Elohim*, a plural form, is the usual O. T. name for this older god; though used collectively as equivalent to Jehovah, it doubtless points to an early polytheism.—**4. Stones:** See B. f. L. i. 175-178, 323.—**5. Seventh day:** B. f. L. i. 317. But recently deciphered inscriptions indicate that the seventh day as Sabbath or Rest-day dates back to a very early age of Chaldean star-worship.—**6. Burnt offering:** Would it not take real religion, think you, to offer up one's boy as a sacrifice? Then what a growth of religion we are to trace,—human sacrifices at one end, Jesus and Christianity at the other end! To-day we say, "the Pocasset murder."—**7. Legend:** Speak of the stories in Genesis as the Jews' old national legends, true only as Homer's Iliad or Odyssey are true for the Greek, or the King Arthur tales for the Briton. The history of every ancient nation begins in such legends. See B. f. L. i. 6-10, 49, 69, 197-200; or Clodd's "Childhood of Religions," 10-52, 96-128.—

**8. Patriarchal:** Abraham, the faithful (Heb. xi. 8-19; Isaac, the peaceful; Jacob, the artful. (Gen. xii.—xxxv.) For many more legends of each, see Baring-Gould's "Legends of the Patriarchs and Prophets." Talk over the three characters. For the probable truth about the Patriarchs and their wanderings, see B. f. L. i. 100-106, 239-240.

## 2. *The Escape from Egypt: Moses and "JHVVH."*

**9. JHVVH:** For the curious history hidden in the name, see B. f. L. vol. i. 258.—**10. Egypt:** Describe the old Nile-Kingdom, a ribbon 700 miles long by 7 wide; its civilization, already centuries old, just then at its height; its religion, mingling lofty thoughts with the worship of brute animals; its ruins to-day. See Cyclopædia, or B. f. L. i. 229-236, 248-9, 321.—**11. Exodus:** For an Egyptian story of it, see B. f. L. i. 282-283. Many legends about it in Ex. i.-xx.; and still more in Baring-Gould's book mentioned in note 8. Find Mt. Sinai on map.—**12. Moses:** Talk of him as hero and reformer. Show picture of Michael Angelo's statue of him,—and one of John Brown; compare the two emancipators.—**13. Reform:** Explain *fetichism* (worship of tangible or visible things as having souls,) which in highest form is *Nature-worship*; *polytheism* (many gods worshipped); *monodtry* (many gods recognized, but only one worshipped); *monotheism* (One Only God),—as different phases of belief often found in the growth of a religion: and then the One God changes morally, grows greater, nobler, more lovable. But these phases lap far over on each other. The Hebrew story, as we already begin to see, holds all these phases, and greatly overlapping one another. See Clodd's "Childhood of the World," part II. Both of Clodd's little books (see note 7) are admirable; they are our best Sunday School manuals on their respective subjects.

## 3. *Nation-Making. Samuel.*

**14. Canaan:** i. e. the "Lowlands." On map find the Twelve Tribes and the *Ites* among whom they settled; their hostile neighbors, the Philistines, Edomites, Moabites, Ammonites, Syrians, Damascus; their Phœnician allies at Tyre and Sidon; Shiloh (Jehovah's Ark kept there; Ramah (Samuel's home; Gibeah (Saul's home; Bethlehem (David's home; Jerusalem (his capital).—**15. Settled:** Speak of hunting, herding, farming, town-life with its trade and manufactures, as successive stages of civilization,—the stages overlapping. B. f. L. i. 97-98. Compare our Indians. The Hebrews were now passing into the third and fourth stages.—**16. Conquering:** On the conquest in general see B. f. L. i. 348, 473, 545; ii. 89-92. As often happens, the conquered Canaanites did much to civilize their conquerors. Compare Rome conquering Greece.—**17. Samuel:** You have seen the plaster images of the little boy at prayer and read about the "Child Minister?" (1 Sam. iii.) What think you of him, grown up, as a "Man of God" and a "reformer?" Whatever we think, without his bloody-minded zeal there might have been no Jewish people and no Jewish religion. For Samuel's character and work, see B. f. L. i. 446-458, 491-492, 544-546.—**18. Holy War:** What other "Holy Wars" do they remember? Why are they usually the most cruel kind of war?—**19. Nation:** It was like our thirteen colonies closing together a hundred years ago to make the United States. "E pluribus unum."

## 4. *King David and King Solomon.*

**20. Saint:** Many stories are told of David, some showing him nobler, some his cruel and superstitious side, e. g. "The Giant-Killer" (1 Sam. xvii.), "The Generous Foe" (xxvi.) and "The Royal Father" (2 Sam. xviii.); "The Royal Murderer" (2 Sam. xi. xii.) and "A Famine-Cure" (2 Sam. xxi.) For David's Court, see B. f. L. ii. 22-26, 37. For David's character, see B. f. L. ii. 58-69. How should we judge Bible-heroes and Bible-gods? Force our conscience to admire them because they are Bible-gods and heroes,—or call good, "good," and bad, "bad," wherever found, and remember that the Bible is the record of the *growth* of a religion? What is Bible-worship? What is Bible-smashing? What is justice to the Bible?—**21. Holy City:** Show a picture of Jerusalem perched on the cliffs of Mt. Zion and Mt. Moriah. *Because* the "Holy City," it has been the victim of a hundred wars.—**22. Solo-**

**mon:** Matt. vi. 29. For his Court and "Wisdom" and Temple, see B. f. L. ii. 69-88.—  
**23. Golden Age:** Why do we say the "good *old* times," "Spirit of '76," etc.? The poet's order is downwards,—Silver, Bronze, Iron, Ages; the historian's is upwards,—Stone, Bronze Iron. See Clodd's "Childhood of the World, part 1."

## PART II.

### The Prophets, and their Struggle for Jehovah.

#### 1. *Jehovah or the Idols,—which, in "Israel?"*

**1. Dies Hard:** If it can be said to ever die, when so much of it is only transmuted and re-christened. Judaism thus retained elements of its own Nature-worship and adopted some of Canaan's; just as early Christianity adopted many rites of old Rome's paganism, which still figure in the Roman Catholic's worship, e. g. the image-worship, relics, tapers, holy water, patron saints, miracles, etc. See B. f. L. i. 104-106.—**2. Native Gods:** See Milton's "Hymn on the Nativity," vv. 22, 23. For Solomon's shrines, 1 Kgs. xi. 4-8, see B. f. L. ii. 83-4. Two sides of the Sun-Power, i. 317-321. Chemosh ("Moabite Stone" described,) ii. 124-6. Molech (child-sacrifice described,) ii. 299. Baal, i. 391. Ashtoreth or Astarte, ii. 300. Ashera ii. 113, 93. Symbols, ii. 87, 113, 167. High places or "bamahs," ii. 104. For Bible-glimpses of the worship at these "high places," see 1 Sam. ix. 11-24; x. 5-8; 1 Kgs. xviii. 26-29; 2 Kgs. xvii. 7-18.—**3. Split:** 1 Kgs. xii. A State-Rights' secession, as when our South seceded from our North. On map show the two Kingdoms. "Israel" comprised the Samaria and Galilee and Peræa of Jesus' time. 2 Kgs. xvii. 24-34 explains the origin of the feud that gave his parable of the "Good Samaritan" its point.—**4. Bulls:** See B. f. L. ii. 102, 109.  
**5. Lost;** But "found" repeatedly,—in China, Hindustan, England, and among our North American Indians!

#### 2. *Jehovah or the Idols,—which, in "Judah?"*

**6. Three Reformations:** (1) 2 Kgs. ix-xi. See B. f. L. ii. 133-8, 171-4. (2) 2 Kgs. xviii. 1-7. See B. f. L. ii. 278-281. (3) 2 Kgs. xxiii. See B. f. L. ii. 326-337.—**7. Sank Back:** For the riot of idolatry between the last two reformations, see B. f. L. ii. 299-302.—  
**8. Babylon:** 2 Kgs. xxiv-xxv. On map, find Assyria with Nineveh, and Chaldæa with Babylon. Vivid pictures of Babylon in Stanley's "Jewish Church," iii. 3-17.—**9. Images:** For specimens of Bible-scorn at idols, see Is. xliv. 10-20; xl. 18-22; Jer. x. 3-14; Baruch vi. and "Bel and the Dragon," in the Apocrypha; Acts xvii. 22-30. But is there nothing good in idols? "Idol" means simply a "*seeable* image;" and to many may not visible representations of God be helpful? "Pictures are the books of the unlettered." When does their harm begin? When people worship them instead of *through* them. Do Mohammedans use any? Do Christians? The Roman Catholic has his images, pictures, crucifix, Pope, the Protestant's idol, like the Mohomedan's, is a Book,—the Bible. Old Roman idol-shops: our idol shops. The "Image-Controversy" in the Church in Charlemagne's time. The struggle over Ritualism in the Episcopal Church is to-day's Image-Controversy.

#### 3. *Who were the Prophets?*

**10. Seers and Samuel's Order:** See B. f. L. i. 452-5.—**11. Elijah and Elisha-legends:** 1 Kgs. xvii. through 2 Kgs. xiii., and others in Baring-Gould's "Legends of the Patriarchs and Prophets." See B. f. L. ii. 138-165. Besides 1 Kgs. xviii., read "The Still Small Voice," 1 Kgs. xix., and "The Chariot of Fire," 2 Kgs. ii., as examples of the legends.



Elijah is type of the *iconoclast*, or idol-breaker. We spoke of idol-makers; now speak of idol-breakers. They are sure to come at last and strike at the day's established orthodoxy, "dashing the idol that they may reveal the God." Sometimes they strike by blows, sometimes by words. Jesus in his day, Luther in his, Theodore Parker in his, were iconoclasts. Compare the good and harm which such men do: they lead to much unreason and misrule, shattering much beauty; but can established superstition be escaped and higher truth be reached on other terms? One result is that the iconoclasts usually set up some new idol in place of those torn down; e. g. the Christian mobs about A. D. 400, and the Protestants about A. D. 1600. Are you "iconoclastic" or "superstitious" by temperament? How should one treat his own idols? Does temperament settle duty in such cases?—**12. Revivalist:** B. f. L. ii. 215-222.—**13. Sweeps:** See B. f. L. ii. 226-7. A talk on "Inspiration." Did you never feel strange kindlings of the spirit in you which seemed to make you for an instant a genius or a hero or a saint? The Old Testament's explanation of such kindlings is "the Word of Jehovah;" the New Testament's is "the Holy Spirit;" the Quaker calls it "Inner Light;" the Orthodox, "Christ in you," or "New Birth;" the Spiritualist, "a visitor from spirit-land." What is your explanation? What are the conditions of such kindlings? We say "inspired poet," "inspired orator:" is a prophet's inspiration of a different nature from theirs? Is the Bible's different from that of other noble books? Does inspiration confer infallibility? What must *judge* all claimed inspirations and infallibilities? (The best reason and conscience of the day.) And is *that* inspired or infallible? Then has *man any* infallible guide? Does he need one? If yes, why? If you feel the need, does Pope or Bible satisfy it for you? Why not?—**14. Acts Out:** Illustrate by the early Quakers, "bearing testimony."—**15. Gauge:** Is this a true theory of Providence or not? Judge it by a year; by a life-time; by the generations. "The mills of God grind slowly, etc." Is. liiii., and Job, show the Hebrew mind finding out that the theory did not hold good.—**16. Predixer:** See B. f. L. ii. 259, 260. Also Stanley's "Jewish Church," vol. I., 511-520, and vol. II., pp. x.-xvii of preface. And on this whole subject of the Prophets, read his vol. I., chap. xix. and xx.

#### 4. *The Creed of the Prophets.*

**17. Micah:** For Amos, see B. f. L. ii. 209-215. Hosea, 221-228. Zechariah, 238-239. Isaiah, 248-263, 283-307. Micah, 275-278.—**18. Older Materials:** Records, such as the lost "Book of Jasher," i. e. the "Upright," (Josh. x. 13,) and that called "Wars of Jehovah," (Num. xxi. 14;) laws, such as the earliest Hebrew law-book, the "Book of the Covenant," (Ex. xxi.-xxiii. 19; xxiv. 7;) legends, like the stories of the Patriarchs and Moses; and songs, of which possibly 2 Sam. i. 17-27, and Jud. v. and Gen. xlix. are instances. Much of this old material is imbedded in our present Bible-histories; but the histories did not get their present shape until the time of the Captivity or later.—**19. Grown since:** See B. f. L. ii. 196-199, 244-247.—**20. Living:** We say "*it* rains, it thunders,"—the Hebrew said "*He* rains, *He* thunders;" and so of all things. We think of law, he thought of Will; we of forces, he of the Arm or the Word of Jehovah. Nature and history were to him a vast drama, and Jehovah the one actor in it. This was the Hebrew's conception of the Universe, his "science," not mere poetry to him. And yet was his "One God" so great or grand as our thought "God is One?" To him it was "God *over* all;" to us it is "God *in* all." See Mueller's essay on "Semitic Monotheism," in vol. i. of his "Chips."—**21. Righteous:** Read chapters i. and ii. of Matt. Arnold's "Literature and Dogma."

#### 5. *Old Testament Heights.*

**22. Job:** Its origin is one of the Bible-riddles: quite probably written about 400 B. C. See B. f. L. ii. 457-471. —**23. Deuteronomy** is pretty certainly "the book found in the Temple" at the beginning of King Josiah's Reformation, and almost as certainly was written at the time and ascribed to Moses in order to further the reform. 2 Kgs. xxii-xxiii. See B. f. L. ii. 326-337. It may be called the *Magna Charta* of Israel's Election by Jehovah and her National Constitution as drawn up by the Prophets of that time. Its key-note is Jehovah's love for his

"chosen people," and his wrath against idolaters. Two noble verses in it (we took them for our Lesson-text, p. 1) became the "creed" of Judaism. Matt. xxii. 36-40 and Luke x. 25-28. show his day Jews used to wear these verses, with a few others, in a little leathern case ("phylactery") what Jesus thought of the creed: he added one other article to it, however, from Lev. xix. 18. In bound around their arms or foreheads: and still to-day some wear them; and sometimes they place the holy verses in a small tin case with a slit in it disclosing the name of God, and set the case in the right door-post of their living-rooms to remind them of their Jehovah's presence there. (Deut. vi. 4-9.) — **24. Closed.** For Jeremiah, see B. f. L. ii. 341-400. Ezekiel, 406-419; Isaiah, 419-434. — **25. Summits:** For a guide along these Isaiah-heights, see Matt. Arnold's "Great Prophecy of Israel's Restoration," Is. xl-lxvi, translated, with notes, as noble reading for school-children. Glowing chapters are Is. xl. xlv. xlix. liii. lviii. lx. lxi. lxiii. lxx. Read them not as "Bible Chapters," but as the real heart-throbs of a captive patriot and poet; read till you can fit to each poem its true title for yourself. — **26. Two Israels:** In his character, his fate, and his influence Jesus so closely fulfilled Is. liii. that Christians have always fancied that the Prophet, writing about 550 B. C., meant him. All through the Old Testament Prophets the italicized chapter-headings in our English Bible, inserted by the English translators, mislead readers in the same way by referring the meanings to "Christ" and "his Church." The New Testament itself is full of the mistake, and Jesus doubtless shared this error of his time. To-day's "Second Adventists" spend their hopes and calculations on a very similar mistake. But many a man *does* fulfil a prophecy that was never meant for him. Is. liii. is a great poet's early glimpse of that law of history, called by the doctrine-makers "Vicarious Atonement," of which Jesus on his cross is one of the grandest illustrations. Possibly it was this very chapter that planted in Jesus' mind the thought that the nation's expected Christ must be a lowly-hearted sufferer, not a king: in this light, as a Christ-shaper, is not the chapter at least as interesting as if it actually had been a prophecy of him?

### PART III.

## The Priests and the Scribes Establishing the Jewish Church.

### 1. A New Era: A New Idol.

**1. Puritans:** For the Puritanizing results of the Captivity, see Stanley's "Jewish Church," iii. 27-50. Stanley's whole third volume, from the Captivity to the Christian Era, is very vivid and suggestive. For Cyrus, see B. f. L. ii. 426-7; 433-6. Not a "seventy years' captivity," as we call it, taking literally the number mentioned in Jeremiah's prediction (xxv. 8-12.) Such Bible-laughter is nowhere to be found as in the Songs of the Return by the so-called Isaiah. — **2. Last:** Only Haggai and Zechariah (i-viii), Joel (?), and Malachi (the latest, about 410 B. C.) lived after the Return, B. f. L. ii. 445-456; 504-7. — **3. Word:** An audible, instead of a visible image,—a higher, more intellectual kind of image, but essentially the same thing as an idol, both in its help and in its dangers. (Bibliolatry.) In the growth of religions a "Bible" (i. e. "Book,") a "Word of God," a "Revelation," always arrives, succeeding to or supplementing the grosser idols of the eye. Before it comes, the soothsayer, the oracle, the prophet, tells the message of the gods; the Bible is simply the *funded* Revelation, the *portable* oracle; and then the prophet gives way to the interpreter. For Bibles of the World, see Mueller's "Science of Religion," pp. 29-37. — **4. Hunted:** Tell the legend of the "Wandering Jew," and compare the Gypsies. Only within a century have Jews been accepted as full citizens of Christian nations, and "at this moment the leader of the Liberal party in Germany is a Jew, the leader of the Republican party in France is a Jew, and the head of the Conservative ministry in England is a Jew!" The press of Europe is said to be largely in the hands

of Jews, and Jewish bankers are the kings of European finance. What think you of the lingering social prejudice against such a nation?—**5. Secret:** For the Book-Worship established the religion; the religion kept alive the persecution; the persecution made strict intermarriage necessary and led to high standards of family-life: whence the nation has held its own in feature, brain and thrift.—**6. Established:** Contrast the system of "Established" or "National" Churches abroad, and their more or less compulsory support and their more or less intolerance towards dissenters, with our "Voluntary System" here. Art. vi., and the first amendment of our Constitution, are our two safe-guards against the "Christian Amendment" party now aiming to "establish" the Christian religion here.—**7. Judaism:** What had been *fehovism* now becomes *Judaism*, as we know it still. Recall the people's three names, (1) "Hebrews,"—the nomadic *race*-name; (2) "Israel,"—the *national* name as a "chosen people," but for a while appropriated by the northern kingdom to itself; (3) "Jews,"—their name as a *Church*, because scarcely more than *Ju-dah* survived the Captivity.

## 2. *Ezra and his Law : The Solemn League and Covenant.*

**S. Roll:** Describe the ancient "volume," *rolling* like our wall-maps.—**9. Covenant:** Explain the phrase in Scottish history, where it marks the high tide of Presbyterianism drowning out popery, prelacy and heresy.—In 444 B. C. two other great religions were just beginning, for contemporaneous, or nearly so, with Ezra were Confucius in China (died 478 B. C.), and Buddha in India (died 477 B. C. ?); Persia was spreading over western Asia her ideas of the Unity and Invisibility of God; in Greece, it was the brilliant Age of Pericles and Socrates was twenty-five years old; and in Rome, the code of the "Twelve Tables," the most famous law-code in the world and source of half our modern jurisprudence, had just been formed (451 B. C.) A great century, therefore, in the history of religion and law.—**10. Spirit:** (B. f. L. ii. 473-8.) Deuteronomy, Ezekiel (xl.-xlviii.) and Leviticus read like three successive stages in this growth of ritualism.—**11. Priestly stamp:** The laws described in B. f. L. ii. 474-8; 508-520.—**12. Pentateuch:** See B. f. L. i. 42; 304. See also Part III., notes 25 and 28, below.—**13. God-given Constitution:** Notice three important points about it, each strange to our ideas to-day, but all common to Judaism with other old religions: (1) The *mingling* of civil, moral and religious laws as if they were essentially one thing. That they were in ancient time. Just so they mingled, e. g., in the "Laws of Manu," the ancient code of Brahmanism. (See Clarke's "Ten Great Religions," pp. 100-113.) (2) "The compressed work of many hands," yet all assigned to *Moses*: Just so with those Hindoo Laws of Manu. Just so the Persian Zend Avesta is really made up of several parts differing in age, origin, and even dialect, yet its believers claim it as the actual work of their great law-giver, Zoroaster, who perhaps lived about Moses' own time. (3) "The law which *fehovah* spake to Moses:" So again, in the Hindoo religion, the Deity dictates the entire code of the Laws of Manu, and the Vedas are divine and infallible; and in the Persian religion he reveals the entire Zend-Avestan ritual to Zoroaster. Mohammed receives every page of the Koran from the hand of the angel Gabriel. (See B. f. L. i. 301-303.)—**14. Ezra:** For his work see B. f. L. ii. 478-484; 498-502; 507; 529. For Nehemiah, see pp. 484-498; 502-4; 529.—**15. Glory:** The "Messianic" dream. See B. f. L. ii. 254-5.

## 3. *The Priests, their Temple, and their Psalm-Book.*

**16. Caste:** Show what it means by Hindoo land, full of the hereditary guilds and orders, —the sacred Brahmins at one end of society, the despised Pariahs at the other. The difference between "castes," "classes," "sects," "cliques." Any castes in American society to-day? A priestly caste calls its rule "theocracy,"—which usually proves a rule of ritual and bigotry and superstition and persecution.—**17. Levites:** The name of the priestly *tribe*. Like the order of Prophets, the Priesthood *grew* by a long process of centuries. At first all Israelites could offer sacrifice as priests, and anywhere: by Josiah's time, only the one tribe of



Levites (Moses' and Aaron's tribe) could act as priests, and they only at the Temple in Jerusalem: then, after the Captivity, of the Levites only the so-called descendants of Aaron were "priests," while the others fell to the lower rank of mere assistants: last of all, apparently, the High Priest was distinguished from the other priests. See B. f. L. i. 351-3; ii. 179, 332, 414, 439, 475-6. And by all means read Stanley's chapter ("Jewish Church," vol. II., 443-477.) although it assigns to the priestly institutions a much earlier origin. — **18. Offerings:** See e. g., Num. xxviii-xxix. For sacrifices, see B. f. L. ii. 515-17. For Day of Atonement, ii. 511-14. For a *modern* Passover in Palestine, see Stanley's "Jewish Church," vol. I., 359-365.

—**19. Psalms:** The five collections end with Ps. xli., lxxii., lxxxix., cvi., cl., respectively, — *Amen* or *Hallelujah*, marking the close of each. Possibly one or two fierce psalms, like xviii. and vii., may be from David's hand; and the latest probably date about 150 B. C.—The Psalms, like Job, Proverbs and much of the Prophets, are written in a rhythm not of sound, but of sense; e. g., see how many of the verses have two halves, whose meanings jingle, sometimes by contrast, sometimes by repetition.—The italicized headings of our Psalms are only queer guesses of the English translators; and the sub-headings about the writers are guesses of the old Hebrew editors, and scarcely more to be trusted. See B. f. L. ii. 541-4, and Stanley's eloquent chapter in his "Jewish Church," vol. II. 157-180,—but he treats the book as largely *David's* work.—**20. Credited:** Great men sometimes combine a saint-side and a sinner-side; but in the case of sacred literature the tradition of authorship weighs very little against the internal evidence (see Part III., note 25, below.) From the point of view of this sketch it is impossible to conceive of Psalms delighting in the Temple or the Law, or bewailing a desolate Jerusalem, or praising a God of tender mercies, or revealing a conscience stricken with a spiritual sense of sin, as written by the cruel warrior-king of the untempled, unlevitical and undevastated Zion. See B. f. L. ii. 59-63.—**21. Heights:** For delight in the Temple, read Ps. lxxiv., cxvii. For delight in the Law, read Ps. xix. 7-11, and the long *acrostic*, Ps. cxix. See B. f. L. ii. 535-541. For a few of the "heights," read "Tender Mercies," Ps. ciii.; "All Wait upon Thee," Ps. civ.; "A Clean Heart," Ps. li.; "Beset," Ps. cxxxix.; "The Shepherd," Ps. xxiii.; "Hope in God," Ps. xlii.-xliiii. What others are your favorite psalms?—**22. Hymn-book:** What are your favorite hymns? Do you know any written by Anna L. Waring, Eliza Scudder, Whittier, Samuel Longfellow, Father Faber? or two little collections called "Quiet Hours" and "Sunshine in the Soul?"

#### 4. The Scribes: How the Old Testament was made.

**23. Synagogues:** Such meetings would naturally have begun among the exiles in Babylonia, cut off from their Temple; and after the Return would be needed at home for local worship, to succeed the old "high places" of the idol-days. The synagogue thus became the country-Temple and the Book of Law became the portable altar. The whole religion was thereby spiritualized. By the time that Jerusalem and its Temple perished again, Judaism had learnt in the synagogue to do without them and was all ready to become a wandering religion. What would our Jews of to-day do at the old altar with the sheep and bullocks! So the Scribe, as the founder of the synagogue, was, as called above, "a more important figure than the Priest."—**24. Novellettes:** Let the scholars pick out in their Old Testaments the *novelle*, or book-part, meant under each head.—**25. Pseudonymous:** E. g., the so-called "Laws of Moses" and "Psalms of David," already spoken of. (Part III., notes 12 and 20.) In the same way the national Prophets were concentrated on Solomon, and the older prophet-legend on Elijah and Elisha. These are the four great name-fictions of the Old Testament. But there are others: "Isaiah," e. g., is at least two books written some two hundred years apart; little "Zechariah" is no less than three authors widely separated. Two-thirds of the O. T. are, in a sense, *mosaic-work*. There are many name-fictions and mosaics in the New Testament, also; and many in other "Holy Scriptures." (Part III., notes 13 and 34.) *Mosaics and name-fictions are fundamental characteristics of sacred literature the world over*,—our Bible is no exception. The old and newer are not always even actual heroes of the past; they sometimes are being a fiction of the Greek Orphic and the Sili, as antediluvian Enoch in the Bible,—whose "works" at one time were in circulation! In explanation, shall

we say "pious fraud?" No doubt books were sometimes deliberately fathered upon famous predecessors to help their circulation and authority. It seems to have been widely thought a very proper practice when the purpose was to rouse courage or enforce reform or announce truth. To-day "pious fraud" would be the name for it; for the standards of intellectual honesty have risen. But if old-time writers did so, old-time readers and hearers were more than ready to believe them, and it was after all but one-tenth of pious fraud to nine-tenths of pious self-deception. In all Bible-making times credulity, not criticism, reigns. These name-fictions, these "concentrations" of authorship found everywhere, are but one of the many ways in which man idealizes and reveres the past,—they belong to a *law of history*.—What the modern science of Bible-criticism has done is to detect these fatherings and joinings, and assign the several pieces each to its own age. Not always correctly: the science is young and often talks in "probabilities," but it talks with increasing certainty. Our Bible thus distributed along the centuries, each part set in the light of its own time, of course ceases to be "Holy Scripture," but clears up into a very noble literature.—**26. Four Ages:** The five-cent chart referred to in the Introduction would be useful here to have in hand; it shows the Four Ages very plainly, and what Bible-books and chief events belong to each. But remember that the statements here made are the results reached, in full, only by the more "advanced" of the "liberal" Bible-scholars; other "liberal" critics accept most of them and are tending to accept the rest; but very few called "orthodox" accept them. For the similar *strata* of literature in the Hindoo Scriptures, see Muller's "Origin and Growth of Religion," 140-148.—**27. Imbedded:** See Part II., note 18, above.—**28. Two Strands:** For prophet-strand, see B. f. L. i. 236-9; ii. 194. For priestly strand, see B. f. L. i. 236-9; ii. 474-8. To the prophet-strand belong most of the livelier legends and traditions of the antediluvians, the patriarchs and Moses, and its leading idea is that Israel is Jehovah's "chosen people." To the priestly strand belong most of the make-believe statistics of the primeval age, and, then, all the minutiae about the priests, the sacrifices, etc.; its leading idea is the Tabernacle and its services. This priestly strand contains about one-fourth of Genesis, one-third of Exodus, one-half or more of Numbers, and all of Leviticus: the Bible-critics speak of it now as the "Book of Origins."—The chief point now an open question with the "liberal" scholars is no longer whether Moses wrote the Pentateuch, but simply *which of the two strands is the older*. Till lately they have taken for granted it was the priestly; but that opinion is somewhat changing before Kuenen's strong evidence that the priestly was the later. This suggestion reconstructs the history of the books, making it conform to the well known history of the religion, so that the whole story of the "growth" becomes more intelligible. According to this view the prophetic strand was mainly spun in the eighth century B. C.; the priestly strand, containing the history and laws rewritten by ecclesiastics, was mainly spun in Babylon after the Captivity, and was essentially the Book which Ezra brought to Jerusalem and submitted to the people for adoption. Deuteronomy appeared between the two, about 620 B. C., and its half-prophetic, half-priestly character shows the transition in process; and its author may very possibly have revised the earlier prophet-work and connected it with his own. The interweaving of the whole into the present form dates probably a little after Ezra's day. So, speaking roughly, we might say that there were three editions of the Pentateuch: (1) The Prophets' edition, containing many earlier bits, about 750 B. C. (2) The Deuteronomist's edition, much enlarged, 620 B. C. (3) The Priest's edition, very greatly enlarged and revised, about 450 B. C.—**29. Apocrypha:** The name at first meant *secret* books; then *spurious*; now only *secondary*. An unexpended part of the Bible to most readers. The "Wisdom of Solomon" and "Ecclesiasticus" are among the noblest books of the Old Testament. (Stanley, III., 291-309.) Others are fantastic. "Tobit" reads like an Arabian Nights' Tale. The "Three Holy Children" chant a noble hymn in the fiery furnace. The "Maccabees" sound like battle-stories told by some old Puritan of Cromwell's time.—**30. Edited:** But most uncritically; hence the mosaic-work (note 25,) the many repetitions, and the contradictions which so puzzle people who believe the Old Testament to be the literal "Word of God." There are four ways of treating such imperfections in the Bible,—the *blind-fold* way, which will not see them; the *mystic* way, which sees and explains away by "double senses;" the *iconoclast* way, which

only sees them and not the noble things; the *historical* way, which sees them, owns them, and uses them as time-marks by which to read the real story of the Bible's origin and growth. Which of the four is your way?—**31. List:** Stanley, III., 154-6, 376-82; and Arnold's "God and the Bible," chap. iv.—**32. Two processes:** The other Bibles of the world, —Brahmanic, Buddhist, Persian, Chinese, all except the Koran,—went through the same two processes. The *third* stage in a Bible's life is its return into literature. Three stages in all: it is (1) books; (2) "*the Book*," or Bible; (3) books again. (1) The words of men; (2) the Word of God; (3) the words of men again. (1) The age of its writers; (2) the age of its believers; (3) the age of its critics. Our Bible, Jewish-Christian, is now passing into the third stage.—**33. scripture:** Three good and short works about the Bible's origin and contents are J. R. Sunderland's "What is the Bible?" (\$1.00); J. W. Chadwick's "Bible of To-day" (\$1.50); and Prof. W. R. Smith's article on "Bible" in the new edition of the *Encyclopædia Britannica*, reprinted in Nos. IV. and V. of the "Popular Science Monthly Supplement." The first two by Unitarian ministers; the third by a Scotch orthodox professor, who has been suspended from the ministry of the Free Church of Scotland for writing it.—**34. Oral Law:** (1) For similar wonders of oral transmission in other sacred literatures, see Muller's "Origin and Growth of Religion," pp. 71-73; 148-161.—(2) If such a fiction about Jehovah's whisper to Moses could arise and be believed about even an Oral Law, how naturally similar fictions could arise about the authorship of *written* Laws, of Psalms, etc. ! (3) "Explanation" is the *regular way* in which Law makes advance when founded on an unchanging code: the code never varies, only the interpretation and application,—till the code wears thin ! (See Maine's "Ancient Law," ch. ii., iii., and our modern lawyers referring to Court Reports and precedents.) Exactly so, too, with religious doctrines founded on unchanging creeds; the creed never varies, only the interpretation—till even the "substance of doctrine" wears too thin!—**35. Talmud:** i. e., "Learning." The earlier compilation was called the Mishna ("Repetition;") the later the Gemara ("Complement.") The Jewish Rabbins grew so fond of it that they said, "The Bible is salt, the Mishna pepper, the Gemara balmy spice. Of the twelve hours of the day God takes nine to study the Talmud, only three to read the written Law !" It is still a comparatively unknown land to most Bible-scholars, but is beginning now to yield much Bible-light. Farrar and Geikie have each enriched his "Life of Christ" with many quotations from it. See E. Deutsch's exciting article about it, reprinted in "Littell's Living Age," No. 1231. And for a very different estimate ("immeasurable rubbish-heap," "inveterately unhistorical," "a few pearls in a sea of obscurity and mud,") see Farrar's "Life of Christ," vol. II., 485-491.—**Targums:** This is the best place to add that, besides the oral commentary, an oral *translation* of the Scriptures was gradually made. For the people no longer spoke old Hebrew, but a sister-dialect more like the Chaldee learnt in Babylon, and in the synagogues the readings had to be followed by a free version in this dialect in order to be understood. These free Chaldee translations were called *Targums*, and their history was like the Talmud's. After a long oral existence, during which they flowered out in allegories and parables and myths, the whole mass, twined with this legendary lore, was written down piecemeal (200-350 A. D.) and brought out in Babylon; a later and still more luxuriant edition, in Jerusalem (about 700 A. D.)

### 5. The Religion Deepening, etc. Persian Influence.

**36. Holy:** Holy food in Lev. xi. and Acts x. 9-15. Holy day in Ex. xxxv. 2-3 and Matt. xii. 1-14. Why not a holy dish as well as holy day? The children's idea of *holy*? What makes a man "holy"? Does "holy God" mean quite the same as "good God"? What makes a dish, place, day, book, "holy"? Its associations? Well, *whose* associations with *what*? Those who have more associations than we, we call "superstitious;" those who have fewer, we call "irreverent;" those who have others than we have, we call "queer."—**37. Adonai:** The name comes down to us both in *Adonis*, and in the *Lord* of our Old Testament. See Stanley's "Jewish Church," vol. III., 178-182.—**38. Father:** Not a very common name in the Old Testament, although the fatherly mercy of Jehovah colors its later books and psalms as noticeably as the fierceness of Jehovah colors the earlier histories. Yet see Jer,



xxxl. 9; Is. xlix. 15; lxiii. 16; Ps. ciii. 13; Mal. ii. 10; and, in the Apocrypha, see Eccles. iv. 10; xxiii. 1, 4; Tobit xiii. 4; Wisdom of Solomon ii. 13-18; vii. 27; xi. 26; xiv. 3; and as to the Talmud,—which, Deutsch says, “describes most fully, perhaps, the time immediately preceding and following the birth of Christianity,”—he even says; “the most familiar words which occur from one end of the Talmud to the other,—‘Our Father in Heaven.’”—**39.**

**Help:** Compare a repenting, or a morbidly conscientious, child trying his hardest to do precisely right; for a while the precise obedience interprets the love, the love makes the obedience light. But by and by the precision becomes a routine, or else the love finds a freer way.—

**40. Sheol:** See Is. xxxviii. 18, 19; xiv. 4-12; Job iii. 13-19; Eccles. ix. 2-10. Is religion possible without concern for personal immortality? Christians are wont to think not, although their own Hebrew Bible is so bare of the belief. The absence left its mark in several ways on the religion: (1) It shows how little Moses borrowed from the Egyptian religion, in which the Future Judgment and Resurrection were mighty beliefs shaping the people's whole life and worship. (2) To it was due the Old Testament faith that the good man and nation were rewarded *here* with length of days and fruitful fields and peace, and the bad man and nation with disaster,—a faith supplying ample motives for an increasing righteousness. (3) As this faith died, it left the “problem of evil” quite insoluble, a ceaseless Job-question, until the heaven, hell and resurrection-doctrines began anew to solve it. (4) It made the more intense their Messianic dream of the *nation's* glorious future on the earth.—With that unbelief, faith, motive, dream, compare the modern doubt of personal immortality, the faith in Nature's Moral Laws, and the dream of an ever-bettering earth. See Geo. Eliot's poem, “O may I join the choir invisible.”—**41. Other-World Beliefs:** For the rising belief at this time in *Angels*, see Zech. throughout; Ps. xci. 11; ciii. 20-1; cxlviii. 2; Dan. ix. 21; xii. 1; Tobit xii. 15. For *Devils*, see Job i-ii; Ps. lxxviii. 49; Zech. iii. 1; 1 Chron. xxi. 1; Tobit iii., vi. For *Resurrection and Judgment*, see Dan. xii. 2, 3, (the only distinct trace of the doctrine in the O. T., for Ps. xvi. 10-11 and Job xix. 25-6 are misinterpreted,) and 2 Mac. vii., while Ecclesiastes and Ecclesiasticus speak for the sceptics, and Wisdom of Solomon shows the sceptics combatted. And on all three beliefs, see Stanley's “Jewish Church,” vol. iii. 175-8, 182-8, 371-6.—**42.**

**Favorite:** Ezra, Nehemiah, Esther, Daniel, Tobit all preserve these Court-traditions. The Captivity and its land long remained the favorite field of Jewish romance-writers. For Esther see Stanley, vol. III., p 192-202.—**43. Persian faiths:** There was so much in common between the two religions that borrowing was easy. The Persians also worshipped a One, Supreme, Invisible, Holy, All-Righteous God; worshipped him without idols, and with an elaborate Law of purifications, and with a life whose ideal was summed up in their constant prayer for “good thoughts, good words, good deeds.” But they also believed in an Arch-Fiend, the Lord of Death and Hell, whose swarming hosts were ever battling against the good God and his angels, the shining “Immortal Holy Ones;” in a Judgment after death for every soul; in a Heaven and a Hell, the latter not eternal but a Purgatory; in a Conquering Savior, and an awful Day of Flame, at whose end Nature would stand purified, Hell become a part of Heaven, and the Arch-Fiend an angel of the Eternal Light! It was these additional beliefs that came creeping into Judaism, and from Judaism into Christianity. Christianity owes its Satan, its devils, its angels, its resurrection of the body, its heaven and hell and purgatory, largely to old Persia. For a sketch of the Persian Religion, see Clarke's “Ten Great Religions,” 171-208. For its influence on Judaism, see Stanley's “Jewish Church,” vol. III., 202-8.

—**44. Everlasting fire:** Do you believe in devils,—in *the Devil*? Why, or why not? The Jews of Jesus' time thought that insanity, epilepsy, etc., were caused by devils taking possession of one's body: do you suppose Jesus thought so, too? If so, must we believe so? What special horror of Christian history rose out of the belief in Satan? Do you believe in hells,—in the Eternal Hell? Why, or why not? Did Jesus? Is he calculating the extent or the certainty of future reward and punishment in Matt. xxv. 31-46, etc.? What is a Purgatory? Do you believe in that? What are “indulgences?” What two great movements in Christian history hinged on belief in them.

## 6. Greek Influence. The Holy War.

**45. Alexander:** Speak of him as one of the great history-shapers, his mission being to "sow Greece." Rome reaped the harvest and sowed it again through all the Mediterranean world. And then the field was ready for planting Christianity. Compare the two sowers, the two history-shapers,—the Conqueror and the Crucified. For the legend about Alexander at Jerusalem, see Stanley's "Jewish Church," vol. III., 265. (We must take now to Stanley for our guide, as the volume of the "Bible for Learners" that will fill the gap between the Old and New Testaments is not yet translated.)—**46. Nile:** See Stanley, III., 279-283.—**47. Translating:** The famous version called the *Septuagint*. The miracle, etc., in Stanley, III., 283-291. It was the O. T. most used by early Christians, the one still used by the Greek Church. Roman Catholics use a Latin translation made afresh from the Hebrew about 400 A. D., called the *Vulgate*. Protestantism first brought into use translations into modern languages. What can you tell the children about our "King James" translation, and the new one now being made?—**48. Allegories: Greek Philosophy:** See above, Part III., notes 25, 30, 34; and Stanley, III., 309-14. By "allegory" any verse can be proved to mean anything; you read your meaning in, and then you read it out. It is the common way of spiritualizing old Bibles that have grown untrue or distasteful to a later age. The Jewish Rabbins and the early Christian Fathers excelled at it. To-day Swedenborg is the great magician of the art, and the harmonizers of the Bible and Science are apt at it. Other Bibles besides ours,—the Egyptian myths, the Vedas, the Koran, etc.,—have been spiritualized in the same way. What think you of the process? We all allegorize, talk in symbols, can be half-poets without knowing it; but is it dealing honestly with the old writers,—be they men or God,—to suppose that *they meant* the "double senses," e. g., that the six creative days of Genesis meant Six Ages, each millions of years long? Do you enjoy the allegory written by the preaching tinker in prison?—**49. Philo: Word:** Of Philo's writings several volumes remain, through which runs his famous doctrine of the "Word" or *Logos*. *Logos* means both *Thought* and *Word*, and so, in reference to God, means either God's very Mind, or God as uttering himself in Creation, Providence and man's Spirit; and Philo often speaks of this uttered *Logos* almost as if it were a person, a subordinate divinity, calling him Son of God, First-born, Mediator, Light, etc,—the very names used later in the New Testament for Jesus the Christ. It cannot be better described than in John i. 1-5, 9-13. But John adds, vv. 6-8, 14-18, the new idea that in Jesus this divinity "was made flesh and dwelt among us." The Being thus *blended* of the Greek "*Logos*" and the Hebrew "*Christ*" proved to be the very Being which the Mediterranean world, with its old faiths fast dying out, was able to accept and worship as its God,—a God-Man, a God infinite yet made real to the mind by incarnation. Later this mystic Two-in-One grew into a Three-in-one, the Christian "Trinity." Thus the Philo-John doctrine of the *Logos* Incarnate is the very heart of Christendom's theology. Incarnation is a common idea in other religions also, but nowhere on so grand a scale. What are "Trinitarians?" What are "Unitarians?" The difference between believing in Incarnation and in the Incarnation? Can you think a grander, truer thought than the first belief? Can you imagine evidence sufficient to prove the latter true? Yet in what do you think of God as *most* incarnate?—**50. Greek fashions:** See Stanley, III., 270, 323-6.—**51. Maccabees:** The Apocrypha contains two stirring accounts of the Holy War written about 100 B. C. They show, especially the second, how quickly legends overgrow heroic history. Stanley weaves a brilliant chapter from them: For the Persecution, see his vol. III., 326-335. The Rising of the Maccabees, 337-341. The Re-dedication of the Temple, just three years after the "Abomination," 344-8. The Battle-fields, 341-364. The Narrowness yet Nobleness of the Struggle, 364-8.—**52. Daniel:** Quite possibly the book called Daniel holds traditions of a real hero of the Captivity, but that it was written about 165 B. C. in the Antiochian persecution, and was the last book written of the Old Testament, is almost certain; still more obvious, of course, that there is no reference to Jesus Christ or the End of our World. See B. f. L. ii. 555-566; Stanley, III., 77-81; 335-7. The book shows, however, the new form in which Hebrew Prophecy was about to revive,—as the *Apocalypse*, i. e., as mystic pictures purporting to be visions of the future unrolled before some seer of the long ago. Presently

Enoch, Solomon and others were figuring in just the same way as this Daniel. (See, again, note 25 above.) But not always before an *ancient seer*; Matt. xxiv., etc., and "Revelations" are New Testament Apocalypses.

## 7. Rise of Sects: Pharisees, Sadducees, Essenes.

**53. Sabbath-keeping:** E. g., see 1 Mac. ii. 31-41; vi. 49. "The Egg Laid on a Festival" is the name of the Talmud's treatise about works allowed on Holy Days. A legal Sabbath-day's journey was only 2,000 cubits. But various cunning devices were also legalized to get around these rules. (See note 55.) And, in fact, the Jewish Sabbath appears to have been not the grim day but the cheer-day of the week. Is a rest-day without cheer holier than a rest-day with it? Then what home-rules for Sunday should you think wise? But are the same things "cheer" to all? Then what Sunday *laws* should you think just?—**54. Smallest act:** See Geikie's "Life of Christ," vol. I., 243-258,—the astonishing chapter called "Life under the Law."—**55. Pharisees:** See Stanley's "Jewish Church," vol. III., 419-422. "Pharisee" was the name of the *party*; within the party, "Scribes" (also called lawyers and doctors in the N. T.) were those who made the Mosaic Law a *profession*; among the Scribes, "Rabbi" or "Master" was a title of individual honor: all of them familiar N. T. words. For *phylacteries*, see Matt. xxiii. 5, and Part II., note 23, above. For *prayers*, etc., Matt. vi. 1-7, 16-18; Luke xviii. 9-14. For *Sabbath-keeping*, see Farrar's "Life of Christ," vol. I., 432; II., 471-4. For *traditions*, Mark vii. 1-23. For *resurrection*, etc., Acts xxiii. 6-9.—**56. Sadducees:** i. e., the "Just," or perhaps simply "Zadok's men." See Stanley, vol. III., 423, 434; but better, Farrar's "Life of Christ," vol. II., 494-8. For Jesus and the Sadducees, Matt. xxii. 23-33.—**57. Essenes:** Their name and origin a mystery. See Stanley, vol. III., 424, 428, 438, 510-5.—**58. Ritualists, etc.** (1) Who are *to-day's* Pharisees? All *hot formalists* in religion, who insist overmuch on either rites or beliefs in religion, confounding these with moral duties. Are there no good Pharisees, then? no free-thinking Pharisees? Are all, bigots? (2) Who are *to-day's* Sadducees? All *cold formalists*. Is "culture" necessarily rationalistic? necessarily cold-blooded? Why is it so apt to be in love with "institutions?" What is "culture?" (3) Who are *to-day's* Essenes? Did you ever visit a Shaker settlement or a Roman Catholic nunnery? Is asceticism good worship? Speak of the *fakirs* and the early Christian ascetics. May not secret self-denials of bodily pleasure help to strengthen will and character?—**59. Differed widely:** Jesus and the Essenes,—what resemblances, what differences, between them?—**60. Jesus and the Pharisees:** Jesus is best understood when seen against a background of Pharisees, and thus the Gospel-pictures constantly show him. He then appears as the religious Radical ever denouncing the formal orthodoxies of his day, ever announcing a deeper morality, a simpler trust, a more real worship. For his ideal of *true Judaism* in contrast with theirs, see Matt. v. 17 to vi. 18. For his clash with their *Sabbath-keeping*, Matt. xii. 1-14. His clash with their *good-company* proprieties, Matt. ix. 10-13. His clash with their *dinner-table* rules, Mark vii. 1-8. For the *dogging*, Matt. xxii. For his "*Woes*," Matt. xxiii. And for all, see Farrar's "Life of Christ," vol. I., 421-449; II., 226-251. What think you of his denunciations? Was Jesus nothing but a dove? Is there a righteous indignation? a righteous scorn? If the sweep of his wrath made him unjust, (compare our abolitionists,) yet as the victim of the Pharisees he did not forget to be just to them. (Luke xxiii. 34.)—**61. Piety an art:** See Farrar's "Life of Christ," vol. II., 471-4; and II. 248, for the six classes of unworthy Pharisees ridiculed by the Talmud itself. Why has "piety" its bad name? Is it good things or bad that are travestied and forged? Do "church-member rogues" tell most against, or really most *for*, the churches? Was Jesus "pious?" What are pious words? and pious deeds? Is 1 Thess. v. 17-18, impossible if 1 Cor. x. 31 explains it?—**62. Noble Pharisees:** e. g., Paul. See Acts v. 34-39; xxii. 3; xxvi. 5; Mark xii. 28-34.—**63. Hillel:** For the two schools, see Stanley, vol. III., 425, 497; and for specimens of their disputation, 501-3. For Hillel, see Stanley, III., 499-509, and Farrar's "Life of Christ," II., 453-60.—**64. Neighbor:** See Lev. xix. 18, and Tobit iv. 15. Essentially the same maxim reaches us from still earlier times and other religions,—from Confucius, Buddha, Socrates and others; but perhaps from no one quite so distinctly and

emphatically as from Jesus' lips, if we take Matt. vii. 12, xxii. 39 and Luke x. 29-37 together. Jesus' very point was to enlarge the well-known Lev. xix. 18, by making "neighbor" include a despised and hated nation. The religions are characterized by the differing *emphasis* laid on certain virtues, but not a single great idea or virtuous ideal can be claimed as "original" by any one: for illustrations see T. W. Higginson's admirable tract on the "Sympathy of Religions," published by the Free Relig. Assoc., 231 Washington St., Boston; price, 10 cts.

### 8. *King Herod and the Romans.*

**65. Sanhedrin:** The Court or Council spoken of as "the chief priests and scribes and elders" in the Gospels, and which tried Jesus, Stephen, Peter, Paul,—one of its functions being to try "false prophets."—**66. Battle-field:** See Stanley's "Jewish Church," vol. III., 426-434. This whole closing chapter in Stanley is a brilliant picture of a most dramatic time.—**67. Herod:** For his career and character, see Stanley, vol. III., 457-482. For his public works and Temple, 483-496.—**68. Rome:** Some sixty years later the crushed nation made one desperate struggle more under a certain Bar Cochba ("Star-Son,") whom it fondly hoped was the Messiah come at last! Then Rome blotted out the very name Jerusalem, and founded a capitol of her own upon the Holy Mountain. Since that time the Jew has been a stranger in his own land.—Think of it! The six great nations of the ancient world were linked to the Jew's destiny, each one as his master, and each left some impress, probable or sure, on his religion. Egypt probably contributed a little to its moral code and its idea of Jehovah; Assyria and Chaldæa something to its legends of the primeval world, while from the earlier Chaldæa the Hebrew nomads brought their Sun-God and his worship; Persia gave it her other-world ideas; Greece "platonized" its speculations and thus fitted it to become, as Christianity, a world-religion; Rome colored deep its Messianic dreams and then scattered the people broad-cast like seed to spring up everywhere. All six in Judaism,—and therefore in Christianity: rivers that run for the Ohio reach the Mississippi. The stream of faith from those far sources is flowing through *our* minds and hearts to-day. "The God in History."

### 9. *The Common People in Jesus' Day.*

**69. Common People:** His family, his friends, his audiences, his talk, his scorn of wealth, his very radicalism, all show lowly birth. The parables are a gallery of pictures of the every-day life of every-day people,—look at them and see. Intellectual uplift begins in the scholarly or upper classes; moral uplift, much the stronger force in a reform, begins in the lower classes. But it takes the two combined to make a successful Reformation, like early Christianity and Protestantism.—**70. Ceremonies:** A heavy yoke. Jesus is probably contrasting the yoke of the "Law" with *his* yoke, in Matt. xi. 28-30; the outward burden on the neck vs. the inward bond in the heart. Paul, having worn both yokes, became the chief interpreter of the difference.—**71. Gladly:** See Matt. vii. 28-9; ix. 36; xi. 25; xxi. 8, 46; Mark xii. 37, etc.—**72. Ready:** The fact so often forgotten: the age is belittled to exalt the teacher. However dark that age, the multitude of minds and hearts *ready* for the Beatitudes, ready to receive Jesus' words, ready to be impressed by a life and death like his,—that multitude all ready was the *great* factor in the "origin of Christianity." The leader in any reform, however important a force in himself, is the symbol of a force in his age far greater than himself. Luther in his Reformation is again an illustration.

### 10. *The Story Summed Up.*

**73. Story:** For a *Jew's* summary (200 B. C.) of his nation's religious history, read "Our Fathers that begat us," Ecclesiasticus xlv. 1. For an early Christian's summary of the same, written about 70 A. D., read Heb. xi. xii. 2.—**74. Father in Heaven:** Max Muller is fond of pointing out that "there are few nations that do not apply to their god or gods the name of Father;" and that (*Dyaus* meaning "sky") the old Aryan *Dyu-patar*, the Sanscrit *Dyaus-pitar*, the Greek *Zeus-pater*, the Latin *Ju-piter*, the Teutonic *Tiu* and *All-Father*, are all the same "Heaven-Father," whose name we echo in our prayer. (See "Origin of Religion," p.



209; his "Science of Religion," p. 71, etc.) Paul in Acts xvii. 28-9 quotes the thought as Greek. See above, Part III., note 38.—**75. Could flower:** Even as, eight centuries before him, it had flowered into the elder Prophets who struggled so nobly against the idolatry of *their* day. Jesus was of the old order of Hebrew Prophets, but born in a new age.—**76. Must flower:** Paul—still a Jew in his idea of special Covenants between God and man—in his Epistles to the Romans and the Galatians, and the author of the Epistle to the Hebrews, devote themselves to this very problem,—to explain how, there having been one Covenant between God and man, that needed now to be abolished and give place to a second. The old one is explained as the temporary school-master; the preparation for and symbol of the new; the shadow of the better thing to come in the fullness of time. The old "Law" and the new "spirit of life in Christ Jesus;" the old bondage and the new liberty; the limitation of the old Covenant to Jews, the inclusion of all nations in the new; the old priests and the new High Priest Forever; the old altar-sacrifices and the one sufficient Sacrifice upon the Cross,—this contrast is the constant under-current of Paul's thought. Our Bible is really divided into the "Old and New *Covenants*" (Contracts;) for the reason why it happens to be called "Old and New *Testaments*" instead, see B. f. L. ii. 268.—**77. Fulfil:** For flowering destroys, but only *to* fulfil and *by* fulfilling. Compare plant-life; the new seed is at once a death and a resurrection. And the "Growth of Christianity," sprung from the seed of the Jesus-blossom, could, of course, be written even as the "Growth of the Hebrew Religion" has been; and the story would be again a story of idolatries and rituals and of Prophets struggling against them, as well as of a deepening righteousness and trust. To call Jesus the best blossom on the stem of ancient Judaism seems to be but history; to call him the consummate flower of all humanity to be but idealization. Though born at the summit of his nation, he was born of it. The national peculiarities entered into him, and so into his word and work. The great truth to end our study with is that still the Prophets "come," and that his word holds good of all true Prophets,—“they come not to destroy but to fulfil:” and that thus, while the "Covenants" and the "religions" pass, and the very idea of "Covenant" fades away, *Religion ever "grows."*

## REVIEW QUESTIONS.

*Principal Dates.* (Fix these well in mind to hang the story on.)

- |  |   |
|--|---|
| 1. The El-Jehovah centuries?<br>2. The Prophet centuries?<br>3. The Priest and Scribe centuries?<br>4. Abraham?<br>5. Moses and the Exodus?<br>6. King David and Solomon's Temple? | 7. The Kingdom's split into "Israel" and "Judah"?<br>8. Captivity in Babylon?<br>9. Ezra's Solemn League and Covenant?<br>10. The century of Freedom?<br>11. Jerusalem destroyed by Rome? |
|--|---|

### PART I.

*A "Chosen Nation."*—The Jews' favorite belief? What is a "Covenant?" Three ancient nations with a mission each? The mission of Greece? of Rome? of the Jews? How tell the true story of the "choosing?" What things besides plants "grow?" Why do we study this story? The three Parts of the story?

(1.) The First Part of the story is about what? "Hebrew" means what? Where and what were the Hebrews when they first appear? What family of nations do they belong to? The old family homestead? What great nations their cousins in language and religion? Their first name for God? Describe El. One god or many? What else was worshipped? The first step in reform? Name the three patriarchs. Were they real men? Are legends true stories? Tell some legends.

(2.) Their second name for God? Its meaning? First heard where and when? How came they in Egypt? The hero of the Exodus? Its date? What two things did Moses give his people? The chief points of his Law-code? The second step in the reform?

(3.) Whither next? What to do? How long did the Conquest take? Describe the religion now. The chiefs called what? The great Judge? The great event of his era? What think you of the "Holy War?" The first King? The Conqueror-King? The two outcomes of the Conquest? What wars in the same land just about as many years *after* Christ?

(4.) What do you think of David as King? As saint? As psalm-writer? What does "fearing Jehovah" mean? His new capital? Why called the "Holy City?" Who built the Temple? About what year? The idea in "sacrifices?" Describe Solomon's reign. What did they say in after-time of David? And of Solomon? Why do we say "the good *old* times?" The poet's and the historian's order of Ages? Sum up results: What changes in the people, and what in the religion, during this *El-Jehovah* period?

### PART II.

(1.) The Second Part of the story is about what? Its dates? What was Jehovah now? What was he *not*? Who were his rivals? In what sense his kindred? Why were they so easily worshipped by the Hebrews? What happened as soon as Solomon died? Name the two kingdoms. What happened in "Israel?" What happened *to* her? When? Why called the "Lost Tribes?"

(2.) What happened in "Judah?" What did the idol-party want? What is an idol? Its good? Its harm? And the other party,—what did it want? What were these champions of Jehovah called? How many Reformations? Describe one. How many lapses back into idolatry? How long did the struggle last? What finally cured the people of idolatry? Where was Babylon? How long the Captivity there?

(3.) Who were the Prophets? What were they at first? Who made them something better? Describe a Prophet of 900 B. C. The two famous ones? What is an *iconoclast*? Describe a

Prophet of 750 B. C. His claim? His one text? His one doctrine? His manner? What of his "predictions?" The effect of such preaching on the idea of Jehovah? Are there Prophets besides Hebrew Prophets? Do they predict? What would *we* call a Prophet? Have you ever seen a man "inspired?" Or felt yourself inspired? What do you mean by it?

(4.) What catch-word to recall the "oldest books" in the Bible? How old? Their names? What age ending and what beginning about 750 B. C.? What else now written? The Four Articles of the Prophet's Creed? What do *we* say of the storm, and how did the old Hebrew say it? Is God less the Living God because his ways of doing things are so sure and steady that we call them "laws of Nature?" Is God *over* all, or God *in* all, the greater God?

(5.) What are the *noblest* books of the Old Testament? When written? What can you say of Deuteronomy? Repeat the two verses in it which we might call the creed of Judaism. What said Jesus of that creed? "What think you of *wearing* a creed? The three great Prophets of the Captivity? Where go to find the very summits of the O. T.? What did Isaiah see? What did he *foresee*? What is his thought of Jehovah? What would we call such glowing chapters, if written now? Did Is. liii. mean Jesus? What *did* it mean? What may it have helped to teach Jesus?

### PART III.

(1.) The Third Part of the story is about what? Its dates? The Return from Babylon, when? Who now became the master of the Jews? Then who? Then who? And then? What change had come over the people in Babylon? What sort of people return to Jerusalem? What are Puritans? Who vanish now from the history, and who come to the front? And bringing what? In what sense was it an "idol?" What two effects did the Book-worship have on the religion? What is an "Established Church?" Name one. Have we one in the United States? The people's three names, and their meanings? Our story now becomes what?

(2.) Who was Nehemiah? Ezra? Describe the "Solemn League and Covenant." Its date? What were most of Ezra's laws about? Where probably drawn up? By whom? What else woven in with them? The whole where now found? Why called the Books of *Moses*? What does "Pentateuch" mean? Who was the real Law-giver? Ezra's purpose? Why did the people come to rejoice in that burden? Once more, the date? What two other great religions now beginning? Persia was doing what? Who living in Greece? What happening in Rome? In what three respects—*this an important question*,—was Ezra's new Book of Laws like other famous Codes and Holy Books?

(3.) Who now the ruling class? How supported? How organized? Name of the priestly tribe? The one cathedral where? Describe the service there. What hymn-book in use? Why so largely credited to David? Why unlikely to be his? Who wrote the titles, etc.? How many hymn-collections in the Psalms? What sort of rhyme in the Psalms? In what way are the Psalms and Prophets unlike?

(4.) What new figure in the land? Succeeding whom? What were the Scribes like? The founder of the order? Their one book? Their main work? Why were the synagogues needed? The Scribes collected what? What is *not* the Old Testament? What *is* it? The seven kinds of books in it? Name one of each kind. Who wrote the books? What does "anonymous" mean? And "pseudonymous?" And "literary *mosaics*?" Illustrate from American literature the way the O. T. came into being? The four great name-fictions of the O. T.? One or two O. T. mosaics? Is our Bible exceptional in this matter? Were the fictions simply "pious frauds?" The motive in the fraud? The motive in the self-deception? What do the Bible-critics try to do? How many *strata* or ages do they find in the O. T. literature? The first age? Its relics? The second,—its dates,—what written then? The third,—its dates,—what written? Untwist the Pentateuch,—which books show two strands,—which but one,—which mid-way? The fourth age,—its dates,—what written now? Where are the Apocrypha to be found? What one Apocalypse found its way into the O. T.? Which part of the O. T.

did the Scribes collect first? Why first? Which second? Which third? What two processes, then, are involved in Bible-making? The oldest words, and the latest book, in the O. T.? How long did it take to *write* the O. T.? How long to make it "Holy Scripture?" Name the *three* stages in a Bible's life. What else did the Scribes do? Why called "*Oral Law*?" What is the "*Talmud*?" What are the "*Targums*?" If Bibles are a thousand years in growing, is it strange that they have errors, and bad parts as well as good?" Does calling the bad good, honor the Bible? Is ignoring the good because of the bad, fair to the Bible? The four ways of treating Bible-imperfections?

(5.) What double change now going on in the religion? The two new God-names that hint the change? In all, then, four Hebrew names for God,—what were they? What new beliefs appearing now? The O. T. idea of the other world? What future *did* it lay stress on? Whence came the new beliefs in part? Describe the Persian faiths. Where in the Bible do we find them springing up? Where full grown? Did Jesus probably believe just what we do about the other world? If yes, whom do you mean by "we?"

(6.) Who next were masters of the Jews? The date? The great history-shaper? What Nile-colony of Jews? What translation made there? What discovery? What new books? What change took place in the religion there? What is an allegory? The famous allegorist of Jesus' time? What doctrine of his prepared the way for Christianity? Describe it. How did it become the "Incarnation" doctrine? What was *this* doctrine, and why so welcome then? What doctrine did this finally become? How was the Greek influence felt in Judea, meanwhile? Describe the persecution. Its date? Its heroes? Its result? Its relics among the Bible-books? What is an "Apocalypse?"

(7.) Describe the piety that came with freedom. What were the specially pious called? Describe their parade of piety. In what sense progressive? Where did they get their new rules? Who were the Conservatives of the day? What did these *not* believe? In what sense Liberals? Their social standing? To which party did the Scribes belong? To which the Priests?—The "Come-outers" were called what? Describe their life,—their ideas,—their oath. Describe the three sects in three words. In three other words. Their modern representatives? Which was the national party? Which was Jesus most like? Which most unlike? How did he treat the Pharisees? And they him? Were there no good Pharisees? What of the famous liberal Pharisee,—his name, time, teachings? Where did the "Golden Rule" originate?

(8.) How long did freedom last? Why perish? Who next were masters of the Jews? The new King? His reign? His character? What was the "Sanhedrin?" The nation's fate after Herod's time? The nation's dream? The end? The six great ancient nations linked to the Jews' history?

(9.) To what class of society did Jesus belong? Where look for glimpses of their life? Were they Pharisees? Were they Pharisaic? But what does their welcome to Jesus show? The two forces that combine to make a Reformation? The two factors in it?

(10.) What have we been studying? Have you learnt the story well enough to sum it up in its three parts? Can you, at least, sum up the good side and the bad side of the "growth?" Why have we studied the story? What two things does it show about the Jesus-blossom? In what sense did Jesus destroy, in what fulfil, Judaism? What can you say about the name "Our Father who art in heaven?" About the name "Old and New Testaments?" About Paul's idea of Two Covenants? Do you believe that Judaism and Christianity were "Covenants?" Was Jesus the last of all God's Prophets? The great truth to end our study with?



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